A LOST SHEEP Returned Home:

OR,

The Motives of the Conversion to the Catholike Faith,

OF

THOMAS VANE,

Doctor of Divinity, and lately Chaplain to His Majestie the King of ENGLAND, &c.

The Fourth Edition.

PSAL. 118. 176.

I have gone astray like a sheep that is lost; seek thy servant, for I do not forget thy commandements.

S. Aug. Solil. cap. 33.

Gratias tibi ago illuminator & liberator meus, quoniam illuminâsti me, & cognovi te. Serò cognovi te Veritas antiqua, serò te cognovi Veritas æterna.

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BODLEIANA · BIBL

To the Most

EXCELLENT MAJESTY

OF

HENRIETTE MARIE,

Queen of ENGLAND, &c.

MADAM,

TO *be a nurſing* Mother *to the Church, is the dignity and duty of a* QUEEN; *To which attribute ſeeing you have a right, as well by your vertue as your honour, I am emboldned to proſtrate my ſelf, with this ſmall* Treatiſe, *at your Royall feet. It hath pleaſed God, out of his infinite, and by me never-to-be-for gotten mercy, to call me to the Communion of the* Catholike Church; *for which I have alſo been called to account, and that in your* Majeſties *family; which hath moved me (with other conſiderations) as to publiſh this my defence, ſo to crave your*

Majeſties *Patronage both of it and me.*

Never did perſecution againſt Catholiques in England *rage as now it doth; where like* Herod, *who, as ſoon as* Chriſt *was born, ſent forth men to deſtroy him; So they, as ſoon as one is made a* Catholike *or known to be ſo, ſeek his deſtruction. And as* Herod, *becauſe he would be ſure (as he thought) to deſtroy* Chriſt, *deſtroyed all the* Children *that were about his age; So do they purſue the legal* Proteſtants, *as having a little reſemblance with* Catholiques, *that ſo they may (as they hope) ſpunge out all the remains and memory of the* Catholique Religion.

And as God ſent our Saviour *into the world, and ſubjected him to all humane infirmities (except ſin) like unto us, that he might be mercifull; So hath he humbled your* Majeſty, *even to a lower deſcent of ſuffering (conſidering your exaltation, from whence it muſt takes it meaſure) than any other, who like an invaluable* Diamond, *were made to be firmely ſet in the moſt precious eſteem of mankind; but by the unrelenting malice of monſters*

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have been brought to extreme degrees of calamity: whoſe excellence as it is endeared to us all by your ſufferings; ſo our ſuffering, (your heart being the more intendred by the ſenſe of your own) we hope ſhall render your Majeſty *the more propitious to us; who ſuffer not only as good ſubjects to the* King, *but to God alſo in the* Catholique Religion.

Your gracious ſoul hath more antidote in it, then all the world hath poyſon; which will therefore in your affliction make you like the Sun, which ſhews his greateſt countenance in his loweſt declenſion; and bring you out of it, like gold out of the fire, refined, not conſumed; which when it doth, as the good theef did our Saviour on the Croſſe, *So we beſeech you* Madam, *remember us when you come into your Kingdome. In the mean time we will remember you in our prayers; That your fortune may ſurmount your greatneſſe, and your vertue your fortune; That your greatneſſe may be above envy, your goodneſſe above detraction; That your illuſtrious example may darken the ages paſt, and*

lighten them to come; That you may live beloved, and die lamented; lamented by earth, but joy'd by heaven, of which you shall be a part, as well as a partaker, in giving the happinesse of your presence, and receive as a reward of all your sufferings a never fading Diadem of Glory: So praies,

MADAM,

Your Majesties

Most humble, most loyall,

and most devoted servant,

THO. VANE.

A Prefatory addreſſe to the Proteſtant Reader

I Need not write much by way of *Epiſtle* to you, ſeeing the whole *Book* is but an *Epiſtle* to the Reader; wherein I declare thoſe *Motives* which led me to the *Catholike Roman Church*, and which (I hope) will have the ſame influence upon many others. For I neither think my ſelf ſo weak, as that I alone ſhould be ſeduced, if the *Motives* be inſufficient; nor ſo ſtrong, they being true, that I alone ſhould comprehend them, and conquer all oppoſition either of the underſtanding or the will, which might bar obedience therunto.

All that I deſire is, that the *Reader* will addreſſe himſelfe to the reading of this *Book*, with the ſame diſpoſition of mind, that I did to the meditation and ſearch of the things contained therein, before I wrote it; And that is, to deveſt his mind of all prepoſſeſſed opinions and worldly intereſts, in favour of any other *Religion*, and diſlike of this; That ſo his *Soul* may be now, as the *Philoſophers* ſay it is, when

it comes into the world, like a *ſmooth table*, or *white paper*, wherein there is nothing painted or written; And having read, underſtood, and conſidered, let him make his choice, and I doubt not but he will (by the aſſiſtance of Gods grace, which is never wanting to thoſe, that are not wanting to themſelves,) imprint in his ſoule the characters of this *eternall truth*. But if he harbour contrary opinions with obſtinacy of will and a belief of their impoſſibility of being erroneous, he cannot be a meet Judge in this cauſe; ſeeing according to the rule of Philoſophy, INTUS EXISTENS PROHIBET ALIENUM, *That which is within ſtops the entrance of that which is without*; Even as he that hath the chriſtalline humour of his eye tainted, cannot ſee any thing in its owne true colours; And ſuch a mans partiall underſtanding is like a Judge that is already bribed on one ſide. So alſo if there lie hid in his heart any ſiniſter and inordinate affection, it will check the entrance of the true and ſaving faith, maugre all the moſt powerfull perſwaſions that

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can be uſed to introduce it; Like as a piece of iron or other matter remaining in a wound, will controule the efficacy of any remedy applyed thereunto. Our *Saviour* ſaith of the Jewes, *How can ye believe, which receive honour one of another, and ſeek not the honor that is of God only?* (*John* 5.44.) And in the *Parable* of the *Supper* (*Luke* 14.24.) the Maſter of the feaſt profeſſeth, that none of them that were invited ſhould taſt thereof, becauſe they colourcd their denialls with the excuſes of farming, marrying, and the like. By which you may ſee, that the honors, pleaſures, and prophets of the world, and their contraries, poverty, diſgrace, and pain, are, the one ſort like *Syrenes*, which (melting our hearts in delight) arreſt us here, and divert us from proſecuting our Chriſtian courſe; and the other, (as the Giants, the ſonnes of *Anak* did the *Iſraelites*,) fright us from entring into the Land of *Canaan*, (*Numb.* 12.33.)

But if having truly depoſed all obſtinate prepoſſeſſions of judgement and worldly intereſts; and ſo having read this booke,

you are not yet thereby perſwaded that the *Roman Catholike* is the only true *Religion*, wherein ſalvation is to be had, and therefore at any perill to be imbraced, this muſt proceed from want of underſtanding in you, and capacitie of the reaſons here alledged; to which I can apply no cure, but my prayers, ſaying, as S. *Paul* did to *Timothy*, *Conſider what I ſay, and our Lord give thee underſtanding in all things*, (*2 Tim. 2. 7.*) To which if you adde your own frequent and zealous prayers alſo, I aſſure my ſelf you ſhall find the ſame effect, which the ſervant of the Prophet *Eliſha* did, that your eyes ſhall be opened, and you ſhall ſee, that *they that be with us, are more, then they that be with them*, 4. *Kings*, 6. 16. you ſhall underſtand, that the reaſons on the *Catholique* ſide, are far more, and more powerfull, then the reaſons of all other Religions whatſoever.

And if after the reading of this *Treatiſe*, there remain in any ones judgment, any objection againſt the ſufficiency of any argument and motive here alledged,

or any argument againſt the *Catholike Faith*, which is not here taken away, or any defence of your own Religion, whatſoever the Religion or argument of defence be, if you pleaſe to ſeek, you may find thoſe amongſt you, that can (much better then I) clear all your doubts, or if you have a mind, (being unlearned,) to receive further information from me, or (being learned) to oppoſe me, I oblige my ſelfe to anſwer both the one and the other, and that with due circumſtances and reſpects, aiming at nothing els but the glory of of God, and the good of your ſouls. And to this end, I have in this later *Edition* added the diſcuſſion of two particular points of controverſie more largely then the reſt, though more briefly then they might be, being ſuch as I know moſt *Proteſtants* do much ſtumble at, to wit, *Of the lawfulneſſe of Communion in one kind; And of Prayer both publike and private in the Latine Tongue.*

Nor let any of you think (or ſhew that he thinks ſo by his practiſe) that to purſue this queſt of the true *Religion*, and

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drive it home to its issue, is not worth his time; or not so much worth it, as the pursuit of pleasure, profit, or other worldly availes; seeing you all well know what our *Saviour* saith in the Gospell, *What doth it profit a man, if he shall gain the whole world and lose his own soule?* (*Mat.* 16. 26.) Suffer not your selves through the seducing of others, or your owne obstinacy, to be undone by your too much confidence, continuing still in darknesse, like that of *Ægypt*, (*Exod.* 10. 23.) wherein no man rose from his place; nor say with the *Laodiceans*, *I am rich and increased with goods, and have need of nothing, &c.* (*Rev.* 3.17.) But according to the *Apostles* direction, *Prove all things, hold fast that which is good,* (1 *Thes.* 5.21.) And adjourn not this triall to a future time, seeing the present, is that only which is in your power. Say not as *Felix* said to S. *Paul* (putting him off for the present,) *When I have a convenient season, I will call for thee;* (*Acts* 24. 25.) For this is but a suggestion of the Devill to retard your return unto God.

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The foolish Virgins you know, while they delayed their preparations, and too late went to buy their oyle, the Bridegroom passed by, and they were excluded, (*Mat.* 25.) Therefore, *to day if ye will heare his voice, harden not your hearts,* (*Psal.* 94. 6.)

Lastly, think upon the difference betwixt this life and the future; that this is but of the indurance of a few score of years, and that therein, even to the happiest, misery is their freehold, their inheritance, as *Job* saith, *Man born of a woman, living but a short time, is filled with many miseries,* (*Job* 14.1.) and that the next life is eternall, either in unutterable felicity or torment, according as men do here seal up their lives: Which infinity of time, and extremity of good or evill, without any mixture of the contrary, are two such circumstances, that their consideration should make a man sleight and contemn all things that concern him for this moment of time, in comparison of those things which concern the setling of that future estate, which is never to receive

ceive an end or change; and he that doth not so, is surely worse then prophane *Esau*, that neglected his birthright for a messe of pottage, or the wicked *Jewes* that preferred *Barabbas* before *Christ*. O who can comprehend eternity! Or know what it is to be damned for ever? Yet to reflect often thereon, me thinks should make a man never to pause, or rest in his mind, till he had put himself into such a condition, as by which he might have just ground to hope to escape that miserable and endlesse end.

Now seeing in the opinion of all men there are but two sorts of things required in this matter, that is, *things to be believed*, and *things to be done*; and that the things to be done are consequences of the former, it behoveth you in the first place, to be assured of the things you ought to believe; seeing as our *Saviour* saith, (*Mark*.16.16.)that *He that believeth not shall be damned*. Which words, in reason, cannot be understood of some one, or few, yea or many points of Faith, excluding any one, but of all that our *Savi-*

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our commanded to be believed, according to his Commission given to his *Apostles*, saying, *Goe yee therefore and teach all Nations*; Or *teaching them to keep all things whatsoever I have commanded you*; and according to the exhortation of S. *Jude* to the *Church* in his time, that *ye earnestly endeavour for the faith which was once delivered to the Saints*, (*Jude v.* 3.) Nor can you be probably assured that you have the faith once delivered to the *Saints*, the whole faith which the *Apostles* taught all Nations, but by examining (according to your ability) the pleas for it on both sides; seeing it is granted by all, that the *Roman Faith* was the true and perfect faith, as the *Apostle* himself by consequence confesseth, where he saith, *I thank my God that your Faith is published throughout the whole world*, (*Rom.* 1. 8.) And if the *Church of Rome* have not changed her Faith, as in this *Treatise* is proved, then you that differ and separate from her, must be accused of novelty and change, in forsaking her *Doctrine* and *Communion*, which formerly

ly in your Predeceſſors you held. Your returne unto both which, muſt be the means in the firſt place, to deliver you from eternity of torments, and advance you to the glorious liberty and felicity of the ſonnes of God: And that you may do ſo, ſhall be the daily prayer and endeavour of

Your humble Servant
in *Chriſt Jeſus*,

THO. VANE.

From Paris,
April 1648.

Approbatio Doctorum.

WE *whoſe names are under written*, Doctors *of* Divinity, *of the Faculty of* Paris, *having obtained leave, have read and examined an Engliſh book bearing this title*, A LOST SHEEP RETURNED HOME, or the motives of the converſion to the Catholique Faith, of THOMAS VANE Doctor of Divinity, and lately Chaplain to the King of England. *In which all things are orthodox; to wit, agreeable to Chriſtian truth and piety. Yea we teſtifie, that as it hath given no little light to the arguments of faith; ſo we hope it will bring no leſſe profit to thoſe that wander from the Faith. It ſpeaks the Authour (by other titles honourable) truly learned; Who fully underſtanding the matter, hath abandoned all the world, accounting it but droſſe, that he might purchaſe* Chriſt *both to himſelf and others. Nor can we think*

think that this excellent, though little Work, will long lie hid; but believe that beſides this forraign and unknown habit wherein it is now ſhrowded, it will be rendred more publike, apparelled both in the French and Latine tongue. Paris April 3. 1645.

H. HOLDEN.

I. CALAGHAN.

A LOST SHEEP RETURNED HOME:

OR,

The motives of the Conversion to the Catholike Faith,

OF

THOMAS VANE.

CHAP. I.

The Introduction; And that the knowledge of the means to arrive unto eternall life, is not otherwise attainable, then by Faith *grounded on the Word of God.*

§. 1. SAINT *Peter* the Prince of the *Apostles* doth thus comfort, encourage, and command us, 1 *Pet.* 3. 14, 15. *But and*

and if you ſuffer for righteouſneſſe ſake, happy are ye. But be not afraid of their feare, neither be troubled. But ſanctifie the Lord God in your hearts, ready alwaies to give an anſwer to every man that asketh you a reaſon of the hope that is in you with meekneſſe and fear.

§.2. This happineſſe and comfort of ſuffering for a good cauſe is remarkably expreſſed by our Saviour (5.S.*Matthew*,) where the bleſſings of other vertues are placed in the future time, that they that mourn ſhall be comforted, they that are mercifull ſhall obtaine mercy, and ſo of the reſt; But of the poor in ſpirit, and of the poor abſolutely, (as S.*Luke* hath it, ch.6.20.) and of thoſe that ſuffer for righteouſneſſe ſake, it is affirmed in the preſent time, *that theirs is the Kingdome of God*, *Matth.* 5. 10. the other Beatitudes are but in reverſion, but this in preſent poſſeſſion.

§.3. And this by the mercy of God I feel in my ſelf; for heaven is more the joy then the place, and this joy, becauſe God thinks it not fit, as yet, to call me to

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it, he hath ſent to me; ſo that I can ſay with S. *Paul*, (*Rom.* 5. 3.) *I glory in tribulation.* The *Apoſtles* incouragement to abandon fear, and to ſanctifie the Lord, I will by his grace daily put in practice. But my preſent undertaking the *Apoſtles* command, to give an anſwer to every one that asketh me a reaſon of the hope (and faith from whence the hope ſprings) that is in me; and this with the injoyned circumſtances of meekneſſe towards men, and the fear of God.

§. 4. And as ſome men here have asked me a reaſon; So if I were in *England*, I aſſure my ſelf many more would do ſo; and having heard of my change do ask one another, and that with as much wonder, and ſorrow, as belief thereof. To theſe therefore, and to all other both *Catholikes* and *Proteſtants*, I give this inſuing anſwer for ſatisfaction. To *Catholikes*, that they may quit all feare of my recoyling; to *Proteſtants*, that they may be invited to follow my example, which though it be founded in an unworthy perſon, yet in ſo glorious an action, as coming to the boſome of the

Catholike

Catholike Church, they have no reaſon to diſdain to follow me.

§.5. In this affair it is much more eaſie to find an entrance, then an end. For, what time ſince the beginning of *Chriſtian Religion*, what place, what thing doth not bear witneſſe to the *Catholike Faith? Solomon* ſaith (*Cant.*4.4.) that the neck of the Spouſe the Church, is like the Tower of *David*, builded for an armory, whereon there hang a thouſand ſhields, a thouſand arguments of defence of the *Catholike Doctrines*; which the many excellent books of controverſie written both by thoſe of our own and other Nations, do moſt abundantly declare. It ſhall therefore ſuffice me to ſay only ſo much, as may witneſſe that I did not make this change without ſufficient Motives: wherein I will make choice of a little of much, and ſay as much as I can in a little.

§.6. Entring then into a ſerious conſideration of the end, for which I and all men were created, to wit, the glory of God, and our own eternall happineſſe; and of the knowledge of the means to attaine

tain thereunto, I found that by the conſent of all Chriſtians, this was not to be gotten by cleer and evident ſight, nor by humane diſcourſe founded on the principles of reaſon, nor by reliance upon authority meerly humane; but only by Faith grounded on the Word of God, revealing unto men things that are otherwiſe only known to his infinite wiſdom. Secondly, that God revealed all theſe things to *Jeſus Chriſt*, and he to his *Apoſtles*, as he ſaith, (*John* 15.15.) *All things which I have heard of my Father, I have made knowne unto you*; and this partly by word of mouth but principally by the immediate teaching of the *holy Spirit*, to the end that they ſhould deliver them unto mankind, to be received, believed, and obeyed over the whole world, even to the end thereof; as he ſaith, *Mat.* 28. 19. *Go teach all Nations*. Thirdly, that the *Apoſtles* did accordingly preach to all nations; as S. *Mark* ſaith, 16.20. *They going forth preached every where*. And planted an univerſall, Chriſtian company, charging them to keep inviolably, and to deliver unto their

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poſterity what they had received of them, the firſt meſſengers of the *Goſpel*, as S. *Paul* ſaith to *Timothy*, 2. *Tim.* 2. 2. *The things that thou haſt heard of me amongſt many witneſſes, the ſame commit thou to faithfull men, who may inſtruct others.* Fourthly, that though the *Apoſtles* and their hearers be departed out of this life, yet there ſtill remaines a means in the world, by which all men may aſſuredly know what the *Apoſtles* preached, and the Primitive *Church* received of them, ſeeing the *Church* to the worlds end muſt be built on the *Apoſtles*, and believe nothing as matter of Faith, beſides that which was delivered of them; as S. *Paul* ſaith, *Epheſ.* 2. 20. *and are built upon the foundation of the Apoſtles and Prophets*, Jeſus Chriſt *being the chief corner ſtone.*

CHAP.

CHAP. II.

Of the means to know which is the Word of God. *And that all the* Protestants *Arguments to prove that the Scripture (and it only) is the Word of God, are insufficient; And that the generall* Tradition *of the* Catholike Church, *is the only assured proof thereof.*

§. 1. THese things being supposed, the chiefe difficulty to my seeming, consisted in this, how we might certainly know now adaies, so many Ages after the *Apostles* death, what, & all necessary points that they taught and preached: the *Protestants* said, that this was to be found in the Scriptures, which were written by thē; but this did not satisfie my doubt; for supposing the Scriptures to be the word of God, delivered by the *Apostles*, and others, inspired by him, yet I wanted some sufficient witnesse or proofe to assure me so much, for of my self I could not find it. The bare word of the *Protestants* I saw I had no reason to take, because they confess

that they may erre, and I in this matter not being able to diſcover, whether they did erre or no, relying upon a fallible guide, muſt alwaies remain in uncertainty and fear. I obſerved moreover that although in moſt of their aſſertions they might upon examination prove falſe; yet in ſaying that the *Church* might erre, and taking themſelves for the *Church*, they had ſaid moſt true; finding that they indeed had erred in this moſt important particular of declaring what is the Word of God, and what not; the *Lutherans* affirming much leſſe for the Word of God then the *Calviniſts*, and the *Church* of *England* doth.

§. 2. Now of neceſſity one of theſe ſorts of *Proteſtants* muſt erre, and that moſt dangerouſly; the one by believing that to be the Word of God which is not, but the invention of men, and perhaps falſe and fooliſh, as *Luther* ſaid of S. *James* his *Epiſtle*, or the other by renouncing that which is indeed the Word of God, and ſo not believing what God himſelf hath ſpoken.

Prefat. in Epiſt. Iac. in Edit. Ienens.

ken. Their Authority being by themſelves in their evident diſagreement thus broken, I deſcended to conſider the reaſons by them alledged to induce men to believe that the Scriptures are the Word of God, which in generall I apprehended to be inſufficient, becauſe they did not lead the *Proteſtants* themſelves to an agreement in the quantity thereof: But I further weighed them particularly, the principall whereof are theſe.

§. 3. Firſt, they ſay the *Scriptures* are known to be divine by their own light ſhining in them, *Even as ſweet and bitter are known by the taſt, white and black by the ſight:* which aſſertion to me ſeemed very abſurd. I confeſſe indeed much of the Scripture is but the amplification of the Morall Law, which is a knowledge engrafted in man by nature, by the light whereof we may ſee that it is true; but this proves it not to be *the Word of God.* For though all truth be from God, as he is the prime verity, and ſo may be called in ſome ſenſe,

Cal. lib. 1. *Inſt. cap.* 7. *Sect.* 2. *in fine.*

his Word: yet by the Word of God in this caſe is meant, truth revealed by God immediately unto the pen-men thereof: and though we find much thereof to be true, as agreeing with the engrafted principles of reaſon, yet this proveth not that it was revealed immediately and extraordinarily, which is the circumſtance that makes it the Word of God, in the ſenſe of thoſe that diſpute about it. As for the hiſtorical parts both of the Old and New *Teſtament*, the inſtitution of Sacraments, with the like, they have no affinity with the in-born principles of reaſon, and are therefore not known to be ſo much as true, by any light they carry with them, much leſſe to be extraordinarily revealed by God, and ſo to be his Word. Beſides, if it could be diſcerned, what were the Word of God, and what not, by the reſplendent light thereof, as eaſily as the light is known from darkneſſe (as ſome of them ſay) how could there be ſo much diſſention about the parts thereof, as it is known there is? the *Calviniſts* ſeeing more to be the Word of God then the *Lutherans* do, and leſſe then the *Catholikes*:

tholikes: and yet if it ſhew it ſelf by its own light, the Turks may ſee it, as well as any of them.

And here I obſerved that many had blinded themſelves with looking on the light, and could not ſee ſo far as to diſcern between corporall and ſpirituall light, but becauſe the *Prophet David* ſaith, *Thy word is a lantern unto my feet, and a light unto my paths, Pſal.* 118. 105. they conceived the Scripture was as eaſily diſcerned by its own light as the Sun. True it is that every corporall light that doth enlighten the eye of the body muſt be evident in it ſelf, and originally clear, but not ſo every truth that doth illuſtrate mens underſtanding. The reaſon is, becauſe the eye of the body cannot by things ſeen inferre and conclude things that are hidden, but can only apprehend what doth directly and immediately ſhew it ſelf: but mans underſtanding apprehends not only what ſhews it ſelf, but by things known inferres and breeds in it ſelf the knowledge of things hidden: Hence though things ſhewing themſelves directly

and by their own light, be prime principles of the underſtanding, and the means to know other things; yet alſo things hidden in themſelves being formerly known by the light of authority, may thereby become lights, that is, means to increaſe our knowledge of hidden things. So that ſpeaking of ſpirituall and intellectuall lights, it is falſe that all lights that inlighten mans underſtanding to know other things, are evident in themſelves; yea ſome ſecondary principles and lights there are, which muſt be ſhewed by a ſuperiour light, before they become lights themſelves. In which kind is the Scripture, being a light only to the faithfull, becauſe known by the *Churches Tradition*, to be from the *Apoſtles*; by the *Apoſtles* authority confirmed by miracles, to be of God; by Gods ſupreme verity, who cannot deceive nor be deceived, to be the truth. Moreover this conceipt of theirs doth utterly extinguiſh faith, and belief of the Word of God; for every thing is ſo far forth the object of faith, that it is not ſeen, as S. *Paul* ſaith, *Faith is the argument of things not ſeen, Heb.* 11.1.

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and S. *Auguſtine* ' (*In Evang. Ioan. Tract.* 40.) *What is faith but to believe that which thou doſt not ſee?* If therefore they do ſee it, they cannot properly be ſaid to believe it, but to know it: and if ſo, what excellency, what vertue, what merit, what pious affection towards God, to believe that which they ſee plainly before their eyes? A bold preſumption alſo it is in them to claim a clearer degree of knowledge then the *Apoſtles* had, for they did but *ſee through a glaſſe darkly*, 1 *Cor.* 13. 12. but theſe men are convicted of the divine truth of the things they believe, by *the luſtre and reſplendent verity of the matter of Scripture*; which is a priviledge, which whoſoever hath, equalls the bleſſed Saints in heaven, whoſe happineſſe it is to ſee what we believe; eſpecially ſeeing one point of the Doctrine *Proteſtants* pretend to ſee, is the myſterie of the *Bleſſed Trinity*, the true light and reſplendent verity whereof, no man can ſee manifeſtly out of the ſtate of Bliſſe.

Fran. White Orthodoxe p. 107.

§. 4.

§. 4. Secondly, they pretend to know the Scriptures, to be the Word of God, by the *majeſty of the matter, and purity of the Doctrine; but I conceived that though ſome myſteries of the Scripture carry a majeſty in them in reſpect of naturall reaſon, and an elevation above it, as of the *B. Trinity*; yet other matters of Scripture ſeem unto reaſon ridiculous; as the *Serpents* talking with *Eve*, and *Balaams Aſſe* reproving of his maſter, with many others. Nor could the purity of the doctrine convince me; ſeeing we know that many learned and godly men have written very holily, whoſe writings are not therefore accounted the Word of God: Beſides there are many hiſtoricall parts of the *Scripture* which do not at all touch upon purity, and therefore cannot be diſcerned by it. Again they affirm that the Scripture may be known by the ſtile; but I conſidered that God hath no proper ſtile or phraſe of his own, but can at his pleaſure

* Whites *Reply. p. 16. 30. 68.* Field *Appendix. pag. 34.* Cal. *Inſt. l. 1. c. 7.*

pleaſure uſe all ſtyles, and that he did uſe the pens of thoſe, whom it pleaſed him to inſpire, couching his heavenly conceipts under their uſuall language and ability of expreſſion; whence iſſueth ſo great difference of ſtyles (as is on all ſides acknowledged amongſt ſacred Writers) and that God did only guide them in the truth they wrote, not in the ſtyle; for then all their ſtiles in likelihood ſhould have been alike. Indeed God hath an eternall increated manner of ſpeaking, which is the production of the *eternall Word*, by which the bleſſed do diſcern him from all other ſpeakers, by the evidence of bliſſefull learning, but no created manner of ſpeaking, (no not his ſpeaking inwardly to the ſoule) is ſo proper to God, as that it can be known to be his ſpeaking by the meer ſound of the voice, or by the ſtyle, without eſpeciall revelation or ſome conſequent miraculous effect.

§. 5. Thirdly, the* Harmony of the Scriptures is alledged by ſome as an argument to prove them to be the *Word of God*. But though this

**Whites Reply, 19.*

this Harmony appear in divers things, yet it is moſt certain that there are very many ſeeming contradictions, many of which are but probably anſwered by *Commentators*, by aſſuming ſome things without proof, becauſe otherwiſe they muſt admit contradictions; ſome places are not fully anſwered, but the *Fathers* were forced to fly from literall to allegoricall ſenſes, as appeares particularly in the foure firſt Chapters of *Geneſis*, the *Genealogy* of our *Saviour*, and in the reconciling of the *Chronologies* of the *Kings*. And ſeeing no man is infallibly ſure, that all the anſwers uſed to reconcile the ſeeming contradictions of Scriptures are true, no man can be aſſured by the evidence of the thing, that there is this perfect harmony in them; nor conſequently, that they are thereby known to be the Word of God. Moreover if we were infallibly aſſured, that there were this perfect harmony in the Scriptures, yet this to me ſeemed not a ſufficient proof that they are the Word of God, becauſe there is no reaſon forbids me to believe, that it may not be alſo found

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in the writings of ſome men; yea I make no queſtion, but it is to be found, and that with leſſe ſeeming contradiction then is in the Scripture; yet no man accounts that this proves their writings to be the Word of God. Neither, as I ſaw, could theſe pretences, before mentioned, be laid hold on by the unlearned multitude, an innumerable company whereof cannot read at all, and when they hear them read, if they were asked, would ſay, that they ſee not this light, this majeſty, ſtile and harmony, which their learned men talk of, nor do they know what it means, nor that a tittle of it is the Word of God, but only becauſe they are told ſo; Indeed S. *Peter* ſaith in the behalf of the old Teſtament, (2. *Pet.* 1. 21.) *That holy men of God ſpake as they were moved by the Holy Ghoſt.* But we are as uncertain by any thing in the words themſelves, that S. *Peter* ſaid this, as of all the reſt, that is altogether.

§. 6. So that I could not find that there was any more then probable arguments to be drawn from the Scriptures themſelves

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to prove them to be the word of God: For that which is the word of God, and the rule of faith, muſt be certain not only in ſome parts, but in every part and particle, book, chapter, and line thereof, which is impoſſible to be known by the light and evidence of the ſenſe and doctrine, ſeeing many places even by * *Proteſtants* confeſſions are dark, obſcure, and full of difficulties, and how can that be known to be the Word of God by the light thereof, when the light thereof is not known? As uſeleſſe alſo to their purpoſe, is the majeſty, purity, ſtile, harmony, or any the like; for we believe it to be harmonious, becauſe it is the Word of God, not to be the Word of God, becauſe it is harmonious, which we do not infallibly ſee. So that upon theſe conſiderations I ſaw no evident certainty out of the Scriptures that they were the Word of God; but that they are believed to be ſuch without being ſeen, upon ſome other Word of God, more clearly appearing to be the Word

* *Field of the Church lib. 4. cap. 15. Whites Reply. p. 35.*

Word of God, and leſſe liable to corr, or tion then the Scriptures are, aſſuring my ſo much, and that is the *Tradition of the Church*: according to the ſaying of S. *Auguſtine*, * *I would not believe the Goſpell, unleſſe the Authority of the Catholike Church did move me.* To which *Hooker*, one of the learnedeſt men that ever the Proteſtant party could boaſt of, agreeth, ſaying, * *Of things neceſſary, the very chiefeſt is to know what books we are bound to eſteem holy, which point is confeſſed impoſſible for the Scripture it ſelf to teach; for if any one book of Scripture did give teſtimony to all, yet ſtill that Scripture which giveth credit to the reſt, would require another Scripture to give credit to it: neither could we ever come to any pauſe whereon to reſt, unleſſe beſides Scripture there were ſomething elſe acknowledged.* And this ſomething is, as he

* *Aug. contra Epiſt. fundament. c. 5.*

* *Eccl. Pol. lib. 1. ſec. 14. p. 86. l. 2. ſect. 4. 102. 103.*

to prove them to be the word of God: For that which is the word of God, and the rule of faith, muſt be certain not only in ſome parts, but in every part and particle, book, chapter, and line thereof, which is impoſſible to be known by the light and evidence of the ſenſe and doctrine, ſeeing many places even by * *Proteſtants* confeſſions are dark, obſcure, and full of difficulties, and how can that be known to be the Word of God by the light thereof, when the light thereof is not known? As uſeleſſe alſo to their purpoſe, is the majeſty, purity, ſtile, harmony, or any the like; for we believe it to be harmonious, becauſe it is the Word of God, not to be the Word of God, becauſe it is harmonious, which we do not infallibly ſee. So that upon theſe conſiderations I ſaw no evident certainty out of the Scriptures that they were the Word of God; but that they are believed to be ſuch without being ſeen, upon ſome other Word of God, more clearly appearing to be the Word

* *Field of the Church lib. 4. cap. 15. Whites Reply. p. 35.*

Word of God, and leſſe liable to corruption then the Scriptures are, aſſuring us ſo much, and that is the *Tradition of the Church*: according to the ſaying of S. *Auguſtine*, * *I would not believe the Goſpell, unleſſe the Authority of the Catholike Church did move me.* To which *Hooker*, one of the learnedeſt men that ever the Proteſtant party could boaſt of, agreeth, ſaying, * *Of things neceſſary, the very chiefeſt is to know what books we are bound to eſteem holy, which point is confeſſed impoſſible for the Scripture it ſelf to teach; for if any one book of Scripture did give teſtimony to all, yet ſtill that Scripture which giveth credit to the reſt, would require another Scripture to give credit to it: neither could we ever come to any pauſe whereon to reſt, unleſſe beſides Scripture there were ſomething elſe acknowledged.* And this ſomething is, as he

* *Aug. contra Epiſt. fundament. c. 5.*

* *Eccl. Pol. lib. 1. ſec. 14. p. 86. l. 2. ſect. 4. 102. 103.*

ſaith, * *The Eccleſiaſti-*
call Tradition, an argu-
ment whereby may be ar-
gued and convinced
what books be Canonicall, and what not.

* *Lib.2.cap.4. p.300.*

§.3. Laſtly, ſome ſay, they know the *Scripture* to be the Word of God, by the Spirit of God prompting it to their ſouls. And this of all the reſt ſeemed to me moſt abſurd. For firſt, I durſt not arrogate the Spirit to my ſelfe, nor could I know it was in any other. His ſaying, the Spirit told him the Scripture was the Word of God, did not prove it, nor had I reaſon to believe he had the Spirit more than I, without ſome proof. If a mans teſtimony in his owne caſe might thus be admitted, I ſaw that no *Heretike* would want it to ſupport his impiety, by aſcribing it to the Spirit, as * *Simon Magus* did; only this *H.Spirit* he believed to be his Concubine *Helena*; and *Proteſtants* aſcribe the title of the Spirit to their private fancies. If I ſhould have ſaid, that I know by the ſuggeſtion of *Gods Spirit*, that

* *Epiphan. hær.21.*

that this or that part of *Scripture*, or that none of it was the Word of God, my proof was as good to him, as his to me. For although the teſtimony of the Spirit of God be a ſure witneſſe to him that hath it, yet it is none to others, unleſſe he can prove that he hath it, by ſome miraculous effect. And without this kind of proofe every prudent man hath reaſon to believe that ſuch a boaſter is a lier, and intends to deceive others (as it is likely of the firſt Authors of Hereſies) or elſe that he deceives himſelfe by a ſtrong operation of his fancy, which he calls the *Spirit*; becauſe he is told by the Doctrine of ſome *Proteſtants*, that he muſt feele that he hath the *Spirit*, (as in particular concerning the aſſurance of his Salvation) deſirous then to be in the right way, that which he would have, he perſwades himſelf he hath, becauſe elſe he finds himſelf at a loſſe, which begets a horror in him. Which to avoid, he flies to this pitifull refuge, being the beſt he is inſtructed to, that he may have ſome ſtay for his beliefe, and repoſe for his ſoul. And this happens common-

ly and moſt ſtrongly to thoſe that have ſome zeal, but little wit; on whom therefore the reflection of their fancy is the ſtronger, and works upon them, as upon ſome I have read and heard of, who by their eager deſire to be ſo, have ſtrongly conceited themſelves to be indeed Kings, and Princes, and other kind of great and rich men, when truly, and in all other mens judgements, they were either madmen or fools. So that this I perceived was to open a gap to any mans fantaſticall pretence whaſtoever, who had the impudence to aſcribe it to the Spirit of God.

Nor is there any peaceable way to compoſe the differences amongſt men of this nature, for each one pretending the Spirit, he hath no reaſon to yeeld to another, the holy Spirit being an infallible director whereſoever it is; yet when it is different in different men who pretend to it, as it often falls out, it is a certain ſigne that one of them is deceived, and both are deceived in the opinion of each other; yet neither yeelding to other, the contention ends in

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the action of *Zedekiah* againſt the *Prophet Micheas*, who gave him a box on the ear and ſaid, *Which way paſſed the Spirit of our Lord from me, that it ſhould ſpeake to thee?* (*2 Chron.* 18. 23.) And ſo it hath fallen out amongſt thoſe that derive their knowledge this way, that they end their differences by blowes and conqueſts, not by Councells and Miracles. And as the ſons of *Pyrrhus* asking him who ſhould ſucced him in his Kingdome, he anſwered, he that hath the ſharpeſt Sword: ſo if it be demanded amongſt them, who hath the Spirit of God, and conſequently the true *Religion*; It muſt be anſwered, He that hath the moſt ſtrength of armes to maintaine it. But S. *Peter* did otherwiſe, who provoked by *Simen Magus*, proved that he had the Spirit of God, by raiſing up a child from death, which the other with all his Magick could not do: who alſo challenging S. *Peter* to fly from the *Capitol* to *Mount Aventine* while he was doing ſo, by the prayer of S. *Peter*, he came tumbling downe and brake his leg, whereof he ſoon after

died. If men that boaſt of the Spirit cannot this way prove it, the ſaying of S. *Auguſtine*, is appliable unto them, * *There are innumerable, who do not only boaſt, that they are* Videntes *or* Prophets, *but will ſeem to be illuminated, or enlightned by Chriſt, but indeed are* Heretiques.

* *Tract.* 45. *in Ioan.*

§. 5. Yet moſt certain it is, that no man can believe the Scriptures to be the Word of God, but by the Spirit of God inclining him thereunto; for as the *Apoſtle* ſaith, *Epheſ.* 2. 8. *Faith is the gift of God.* But there are two kinds of inſpiration of the Spirit of God; one immediate without the concourſe of any externall ground of aſſurance; the other mediate, moving the heart to adhere to an externall ground of aſſurance, making it to apprehend divinely of the authority thereof: they that challenge the firſt are *Enthuſiaſts*, and run into all the fore-mentioned abſurdities; they that take the later way, muſt beſides their inward perſwaſion, have an externall ground

ground of belief; and then what is there ſo high and ſufficient, as the teſtimony of *Univerſall Tradition*? Agreeable whereunto *Hooker* ſaith,* *The outward letter ſealed with the inward witneſſe of the Spirit, is not a ſufficient warrant, for every particular man to judge and approve the Scripture to be Canonicall, the Goſpell it ſelfe to be the Goſpel of Chriſt: but the authority of Gods Church*, (as he ſaith) *is neceſſarily required thereunto.*

* *Eccleſ. Pol. lib. 2. ſect. 7. 8. & lib. 3. ſect. 3.*

§. 9. And though it were true, that we might know the Scripture to be the Word of God, without the teſtimony of the *Church*, yet it doth no where appear that the Scripture is the whole Word of God, and contains all that the *Apoſtles* left unto the *Church* for their direction; ſo that my firſt *Quere* would ſtill be unſatisfied, to wit, how we ſhould know the whole Word of God, which the *Apoſtles* taught? For even that Word which is written doth tell us, that all is not written; and there-

fore doth S. *Paul* exhort us to keep both the written and unwritten: *Stand faſt* (ſaith he) *and keep the Traditions which you have learned, whether by word or by our Epiſtle*, 2 *Theſ.* 2. 15. It is manifeſt that the firſt *Church* of God from the creation untill *Moſes*, which was about the ſpace of two thouſand yeares, had no Word of God, but that which was unwritten, which we call *Tradition*; the Church of the *Jewes* had Scripture, but with it *Tradition*, as the *prayer of Elias concerning raine*, Jam. 5.15. *The contention of the Archangel*, S.Michael *and the Devill about the body of Moſes*, *Jude* v.9. with others; and of the Scripture both Old and New, many books are loſt, as many *Parables* and *Verſes* of *Salomon*, 3 *Kings* 3. 32. with many other books; and S. *Paul* wrote an *Epiſtle* to the *Laodiceans*, *Col.* 4.16. and another to the *Corinthians*, which are not extant, 1 *Cor.* 5.9. And ſeeing we have not the whole Canon of the *Scripture*, how can we be ſure that that part which we have, contains all that we are bound to believe and do? we

we do not read that the *Apoſtles* were ſent to write, but to preach: and S. *John* denies that he had expreſſed in writing all that he had to ſay, *Having more things to write unto you* (ſaith he) *I would not by paper and ink, for I hope that I ſhall be with you and ſpeak mouth to mouth that your joy may be full.* Now that theſe things which the *Apoſtles* did not write, but teach by word of mouth, were matters alſo of weight, and belonging to Faith, S. *Paul* aſſures us in theſe words, *Night and day more abundantly praying, that we may ſee your face, and may accompliſh thoſe things that want of your faith*, 1 *Theſ.* 3. 10. By which it is evident, that the *Apoſtles* beſides their writings, did preach other things, which were wanting to their faith.

§. 10. Nor did the *Apoſtles* ſurely intend to write all points of faith; for if they had, it is probable that they all together, or ſome one of them, would have done it purpoſely, punctually and methodically; and declared ſo much unto the world. But we know the contrary, to

wit, that they did not write all, by their own confeſſion; and that which they did write, was but accidentall and upon particular occaſions, as *Hooker* affirms, (*Eccleſ. Pol. l. 1. ſect. 15. p. 87.*) *The ſeverall Books of Scripture are written upon ſeverall occaſions, and particular purpoſe*; which occaſions if they had not happened, it is moſt likely that they had not written that which they did. For inſtance, the Epiſtles of S. *Peter, James, John and Jude* were written againſt certain *Heretikes*, who, miſ-underſtanding S. *Paul*, did thereupon teach, *That faith onely without works ſufficed to ſalvation*; of which very point S. *Auguſtine* ſaith, (*De fide & operibus c. 14.*) *Becauſe this opinion was then begun, other Apoſtolicall Epiſtles of* Peter, John, James, Jude, *do chiefly direct their intentions againſt it, that they might ſtrongly confirme, Faith without works to profit nothing.* S. *John* alſo did preach the *Goſpell* till his laſt age (which was very long) without writing any Scripture, and took occaſion to write (as *Jerome De Scriptor Eccleſ.* affirms) by reaſon

reaſon of the hereſie of the *Ebionites*, which then brake out. The like might be ſhewed of all the reſt. And laſtly, (which is worth the obſervation) all the *Epiſtles* are written to ſuch perſons only as were already converted to the Chriſtian Faith; therefore they were written not ſo much to inſtruct, as to confirme, as *Zuinglius* alſo confeſſeth. *Tom. 2. l. de Eccleſ. fol. 43.*

§. 11. By all which it is evident, ſo far as we can ſee, that the *Apoſtles* and *Evangeliſts* did write their books not by any command from *Chriſt*, but upon ſome accidentall occaſion moving them thereunto. Wherein one and the ſame matter is often repeated, as in S. *Pauls Epiſtle* to the *Romans* and to the *Galatians*; and alſo in all the *Evangeliſts*; and many other things are omitted, as a world of works which our *Saviour* did, as S. *Johh* teſtifieth, 2. *Johh* 21. 25. and which the *Apoſtles* did alſo, (the ſmall book of their *Acts* being too little to expreſſe all their actions) and alſo the things which S. *Paul* ordained in the *Church*

Church of the *Corinthians*, 1 *Cor.* 11. 34. by which it is manifeſt that they neither intended any compleat Eccleſiaſticall hiſtory, nor body of divinity containing all matters of faith and practice. So that it did neither appear to me that the *Scripture* contained all the Doctrine of ſalvation that the *Apoſtles* taught, nor yet any of it; becauſe I could not ſee by the directions that *Proteſtants* gave me, whether the *Scripture* were the Word of God or no.

CHAP. III.

Of the inſufficiency of the Proteſtants *means to find out the true ſenſe of the Scriptures: And of the abſurdity of their aſſertion, that* all points neceſſary to ſalvation are clear and manifeſt.

§. 1. AS to know the letter of the Scripture, ſo to know the meaning thereof, I found a matter of great difficulty; agreeable to S. *Peter*, who ſaith, ſpeaking of S. *Pauls* Epiſtles, (2. *Pet.* 3. 16.) *In which are certain things hard*

hard to be underſtood, which the unlearned and unſtable deprave, as alſo the reſt of the Scriptures, to their own damnation: But * *Proteſtants*, to avoid their dependence on the *Church* for the interpretation thereof, ſay, that all things neceſſary to ſalvation are eaſie to be underſtood, even by the moſt unlearned Reader. But they never yet expreſſed what points were neceſſary to ſalvation, and what not, nor have given any rule by which it might be found out, but have left themſelves the liberty of adding to, or ſubſtracting from that title, what and whenſoever they pleaſed. And who ſeeth not that, with this device, they may exclude (if they pleaſe) almoſt all the points of Chriſtian belief and practiſe?

* *Fulke Con. Rhem Teſt. in. 2. Pet. cap. 3. Morton Apol. part 1. lib. 1. cap. 19. Whitaker controv. 2. q. 5. c. 7. p. 513.*

§. 2. Wonderfull confuſion I found herein; for here the underſtanding of the moſt unlearned Reader is made the ſize of things neceſſary to ſalvation: and if it be a mea-

meaſure unto all men, then the moſt learned Clerk is bound to believe no more then the moſt unlearned peaſant that can but read; and the moſt unlearned need not the help of the learned for the underſtanding of things neceſſary, but can find them out by his own reading. So that you muſt take the arranteſt dunce in their *Church* that can read, and after he hath diligently peruſed the Bible, and prayed for underſtanding therein, that which he underſtands, muſt be accounted neceſſary to ſalvation, and no more. Surely me thinks they are too blame, that have not for the greater credit and clearneſſe of their cauſe, made this tryal upon ſome ſilly fellow, and from his mouth have ſet down their points neceſſary to ſalvation. But by this it appears, that they are willing to draw the matters neceſſary to ſalvation, for their great eaſe, into a very narrow compaſſe, and make the ſame meaſure ſerve the ſillieſt clown and the greateſt Clerk, which is uncomely. And (coming cloſer to the matter) I have known ſome affirm, (which I believe is the opinion of very many) that to believe

lieve in *Jesus Christ*, without any distinct belief of his divine and humane nature, and that he died for the sins of the world, and that a man must repent before he die, is all that is necessarily required either for belief or practice of any man. As for those that cannot read, which are I believe the greatest number, or very little inferior, they deal most unkindly with them, not providing a certain means whereby they may be brought up to read, which they that can read think all are bound to, with references to the Scriptures, by the Commandement of *Christ*, and whereby they are to find out the things necessary to salvation; but leave them (if at all) to be saved by the cruell blind Popery (as they please to call it) of an implicite faith.

§. 3. I then considered that there was much ambiguity in these words, [*necessary to salvation*] there being divers kinds of necessity that have place in matters of Religion. First there is an *absolute necessity*, and a *conditionall necessity*: *Absolute necessity*, is that which admits no excuse of impossibility, nor any exception of place, time,

time, or perſon; as in regard of thoſe that are of age capable of knowledge: The belief of *Chriſt* mediator betwixt God and man: and to this kind of neceſſity there are ſome that would reſtrain all things to be believed, leaving themſelves the liberty of all matters elſe to believe what they pleaſe: but with as much reaſon they may reſtrain this neceſſity to the believing only, that there is a God, and ſo renounce their Chriſtianity. *Conditionall neceſſity* is that which obligeth not, but in caſe of poſſibility, and receives exception of time, place and perſon: Thus there are many points neceſſary to be believed, if a man be in place where he may be inſtructed in them, and hath time to receive inſtruction, which are not neceſſary for a man living in the wilderneſſe, or ſo ready to be attached by death, as he hath no leiſure to be inſtructed, or apprehenſion to receive it; as that *Chriſt* was born of a *Virgin*, and crucified under *Pontius Pilate*. And many things are neceſſary for Paſtors to believe, which are not for common people; as that the perſons of the

Trinity

Trinity are the ſame in eſſence, but diſtinct in ſubſiſtence; that in *Chriſt* there are two natures, and but one perſon, with many the like: And in matter of practiſe, there are many things neceſſary in caſe of poſſibility, and opportunity of time, and place, which are not neceſſary, if the conveniency to accompliſh them be not wanting: as the aſſiſtance at *Church Service*, and participation of the *Euchariſt*.

Secondly, there is a *neceſſity of means*; and a *neceſſity of precept*; *Neceſſity of means* is in thoſe things to which God hath obliged us, if we will attain the end; as of the *Sacraments*, to which God hath given power to conferre grace; and of the *Commandements*, whoſe neceſſity is impoſed upon us, if we will enter into life; and of repentance of ſins, which is a means neceſſary to obtain their remiſſion. *Neceſſity of Precept* is that which only obliges in regard that it is commanded, contributing otherwiſe no reall advancement to our ſalvation, as the celebrating the *Lords day*, and other ſuch like obſervations; the omiſſion whereof could be no hindrance

to

to ſalvation, but in reſpect of diſobedience and breach of the *Commandement.*

Thirdly, there is a *neceſſity of ſpeciall belief*, and a *neceſſity of generall belief: Neceſſity of ſpeciall belief* is of thoſe points, which all faithfull (if they be not prevented by death) are obliged to believe with faith expreſſe, diſtinct, and determinate, which the Schoolmen call *explicite faith*; as the twelve Articles of the *Creed*. *Neceſſity of generall belief*, is of thoſe things which every particular man is not bound to believe with a diſtinct and explicite faith; as that *Baptiſme* given by *Hereriques*, is true Baptiſm; and that Heretiques, who have received *Baptiſm*, muſt not be baptized again when they return to the *Church*, with many ſuch like; in which it will ſuffice the unlearned multitude to believe them implicitly, that is, to adhere to the *Church* that doth believe them, and by a generall belief imbrace them, by believing as the Church doth, and referring themſelves to her, prepared alwaies to believe them explicitly when they ſhall be declared to them, and themſelves

ſelves are capable to apprehend them.

Laſtly, there is a *Neceſſity of act*, and a *Neceſſity of approbation*: *Neceſſity of act* is of thoſe things which every particular perſon is obliged actually to perform; as to profeſſe the Name of *Chriſt*, to forgive offences committed againſt him, with the like. *Neceſſity of approbation* is of thoſe things which every man is not bound actually to perform, but only not to contradict them, nor to condemn thoſe that do them, nor the *Church* that allowes them, nor to ſeparate themſelves from her upon this occaſion; as the choice to live in virginity and ſingle life, with the like.

§. 4. Now according to theſe ſeverall kinds of *Neceſſity*, I accounted it meet to hold for neceſſary to ſalvation, all thoſe things that the *Fathers* have holden neceſſary in that degree, and according to thoſe kinds of neceſſity, as they have holden them. And this I did not perceive to be a matter of ſuch eaſe to find out, as *Proteſtants* did under their title of *neceſſary to ſalvation* affirm. I found innumerable places of Scripture were obſcure and hard

to

to be underſtood; and that their diſtinction of things neceſſary to ſalvation was more obſcure and uncertain than any thing; having no limits or determination, but like the *Gladius Delphicus*, was fitted for all turns, but indeed ſerved none, but to cozen themſelves; who, preſented with a point of belief or practice which they did not like, would wave it with ſaying, *it was not neceſſary to ſalvation*: Therefore as S. *Philip* asked the *Eunuch*, *whether he underſtood what he read*; who ſaid, *how can I, without ſome body to interpret it?* So I anſwered my ſelf, and had reaſon to believe that others could not truly anſwer better for themſelves.

An interpreter then was neceſſary who might judge of the true meaning of the Scripture, againſt the corruption of *heretiques*, who all take their protection from thence; and which ſhould determine all emergent controverſies, which were needfull for the preſervation of peace and unity. And in beſtowing of this Office, I obſerved that the *Proteſtants* voices were divided; ſome gave it to the Scripture it ſelf,

ſelf, ſaying that it muſt interpret it ſelf, and be the Judge of all controverſies: * Others that the Spirit of God doth interpret to every private man, both which I apprehended abſurd aud unreaſonable. The former, becauſe nothing (if it ſpeak obſcurely) can inetrpret it ſelf, but that which hath a living voice, which the Scripture not having, cannot poſſibly interpret it ſelf. As for the aſſertion of ſome, that the obſcure places are interpreted by plain places ſpeaking to the ſame purpoſe, it is falſe; there being no ſuch plain places in many caſes to be found, which they themſelves prove by their diſagreement about the ſenſe of many places. Therefore to allay the unreaſonableneſſe of this aſſertion, they add, that it is Scripture diligently read by us, & one place conferred with another, all circumſtances weighed, and much prayer uſed; which is in effect, that (not the Scripture it ſelf, but) they interpret the Scripture by the aforeſaid means.

* *Har. Confeſ. p. 5. Whites way to the Church, p. 6. 27.*

§. 6. But

§. 6. But all theſe waies of ſtudy, and conference, skill in the tongues, or the like, are but humane endeavours, and ſubject to error: yea though much fervour of prayer be mixed therewith; and ſuch as the means are, ſuch of neceſſity muſt be the interpretation and determination; but the means are uncertain, doubtfull and fallible, therefore ſuch muſt be the interpretation; and if it be uncertain, it may be falſe; and whether it be ſo or no, *Proteſtants* have no way to diſcover, but by the Spirit, as he inſtructs every particular man; whoſe inſufficiency I found in my former conſideration of the means to know the Scripture to be the Word of God. And if it cannot aſſure me of the letter of Gods Word, no more can it of the meaning; conſidering that I can neither know whether another have the Spirit, nor yet whether I have it my ſelf or no, without ſome miraculous revelation: for all other proofs of having the direction of the Spirit, are but humane, and ſo ſubject to deceipt, but Miracles we are ſure are from God, becauſe they exceed all humane and created power.

§. 7. And

§.7. And seeing *Protestants* ground their salvation upon faith only, which as they say, doth only justifie; and faith upon Scripture only, which according to them, contains all things necessary to be believed; and the Scripture and sense thereof upon the private Spirit only, by which they expound the Scripture; it followes, that the private Spirit is the sole or principall ground to them of the sense of Scripture; the Scriptures sense the like ground of their faith; and this their faith the like ground of their salvation; therefore no *Protestant* can have greater certainty of his faith or salvation, then he hath of this private Spirit, whereof seeing he hath none, either from *Scripture, Church, Councells, Fathers*, common sense or experience, it must needs follow that he hath certainty of nothing: and that this relying upon the private Spirit must needs plunge him into infinite and abominable errors.

CHAP.

CHAP. IV.

Of the vanity and impiety of thoſe, who affirm, that each mans particular reaſon is the laſt Judge and Interpreter of Scripture, and his guide in all things, which he is bound to believe and know. And that the Catholike Church *is the ſole Judge.*

§. 1. FInally, *Chillingworth* the laſt reformer and calciner of the *Proteſtant Religion*, ſeeing the weakneſſe of all the former pretences, hath boldly and roundly reduced all to one only principle, and that is of naturall reaſon: affirming, that our belief of the *Scripture* to be the Word of God; and alſo our belief of the *Scripture* in every particular part thereof, depends upon each mans reaſon and diſcourſe, beyond which, or different from which, he is not bound to believe a tittle. Yet he doth not ſay that this way is infallible; but becauſe all wayes elſe are fallible (as he ſuppoſes) and

and this the only way God hath given us to be guided by, we muſt be herewith contented, and God alſo muſt be contented herewith in us, and give ſalvation to thoſe that believe and doe according to their beſt underſtanding. And this opinion I obſerved had got a large poſſeſſion in the minds of *Proteſtants*, eſpecially of the *Clergie* and *Gentry*, whoſe ingenuous education gave them the higheſt claim to the exerciſe of reaſon; who were therefore very glad to imbrace ſuch a principle of *Religion*, as of which they accounted themſelves the chiefeſt Maſters.

§. 2. This conceit ſeemed to me no leſſe abſurd, and much more inſolent than any of the other; for the other did ſeem at leaſt to aſcribe our knowledge of the Scripture and ſenſe thereof to God, either ſpeaking in the Scripture, or by his Spirit ſpeaking to their ſouls, or concurring with their humane endeavours; though in concluſion they drew it to the determination of their owne fancies. But this man more impiouſly hardy than all that

went before him, doth directly and in plaine terms attribute all the aſſurance we have of the Word of God (the director to ſalvation) unto our ſelves, and that too, as we are meer men. And this reſolving of faith not into Authority, but into reaſon, and that not as preparing or inducing us to believe which *Catholikes* allow) but as the main ground and ſtrongeſt pillar of our faith, and the dependence of faith upon reaſon, as the concluſion on the premiſes, is a doctrine incredibly pernicious, and the ſource of monſtrous impieties. And for this purpoſe he builds much upon this * Axiome,

* *Pag.* 36. *n.* 8. *We cannot poſſibly by naturall means be more certain of the concluſion, than of the weaker of the premiſes, as a river will not riſe higher then the fountain from whence it flowes:* Hence in the ſame place he inferres, that the certainty of *Chriſtian faith* can be but morall and humane, and not abſolutely infallible.

Therefore as an inſtance to the ſame purpoſe, he ſaith, (*Page* 116.) *We have as great*

great reaſon to believe there was ſuch a man as Henry *the eight King of England, as that Jeſus Chriſt ſuffered under Pontius Pilate.* And in larger explication of this his doctrine he ſaith, *If upon reaſons ſeeming to my underſtanding very good, I have made choice of a guide or rule for my directions in matters of faith; when afterwards I diſcover that this guide or rule leads me to believe one or more points, which in the beſt judgement that I can frame, I have ſtronger reaſon to reject, then I had to accept my former rule, I may and ought to forſake that rule as falſe and erroneous; otherwiſe I ſhould be convinced not to follow reaſon, but ſome ſetled reſolution to hold faſt whatſoever I had once apprehended.* From which wild and vaſt principle doth follow, that if the Scripture (for example) propound things ſeeming more contrary to any mans reaſon and opinion, than the inducements which firſt moved him to believe Scripture, were in his opinion ſtrong and convincing, he muſt reject the Scripture as an erroneous rule, and adhere to his owne reaſon and

diſcourſe, as his laſt and ſafeſt guide. Eſpecially conſidering that (according to him) the motives for which we believe the Scripture are but probable, and by conſequence ſubject to falſehood; which in all reaſon muſt give place to reaſons, ſeeming demonſtrative and convincing; as there will not want many ſuch, againſt the higheſt myſteries of *Chriſtian faith*, if once we profeſſe our aſſent to them, muſt be reſolved into naturall diſcourſe; For, for what reaſon do the *Socinians*, and ſuch like deny the miſteries of the *bleſſed Trinity*, the *Diety* of our *bleſſed Saviour*, and divers other points, but only becauſe they ſeem repugnant unto reaſon: And in theſe horrible opinions do theſe reaſonably unreaſonable men fall by juſt conſequence from their own principles.

For if (as they ſay) there be no *Chriſtian Church* aſſiſted with *Infallibility*, fit to teach any man even ſuch Articles as they count fundamentall, and neceſſary to ſalvation, but that in every particular, even one may, and muſt follow the direction of his

his own reaſon, be he never ſo unlearned; what will follow but an unhappy liberty, yea, neceſſity for men to reject the higheſt and moſt divine miſteries of *Chriſtian faith*, unleſſe they can compoſe all repugnancies after an intelligible manner (as he ſpeaks) even to every ignorant and ſimple perſon, which is impoſſible, or els ſay that it is reaſonable for men to believe contradictions at the ſame time, which (as he ſaith) is very unreaſonable. For doubtleſſe in true Philoſophy, the objections which may be made againſt the myſtery of the *Bleſſed Trinity* and the *Incarnation of God*, are much more difficult, than any that can be brought againſt *Tranſubſtantiation*; He then that will follow theſe new principles, muſt, if he deny the one, deny the other alſo; which as yet the greateſt part of *Proteſtants* will not do; in time perhaps they may: or which is much better, obſerving the impiety of this opinion, confeſſe both.

§. 3. This I conceive was the reaſon why S. *Paul* ſaith, (1. *Cor.* 1. 23.) that the

Apoſtles did preach fooliſhneſſe in the opinion of the *Grecians*, namely becauſe they ſought wiſdom; and what was that wiſdom but humane, the dictates of naturall reaſon? which the myſteries of the *Goſpell* exceeding, they counted them fooliſhneſſe: but to thoſe that were called it was the power of God, and the wiſdom of God. By which it appears that the wiſdom of God, and the wiſdome of the *Grecians* which was humane wiſdome, the light of naturall reaſon and diſcourſe, were very different; wherein the *Apoſtle* gives (as it is meet theſe wiſe men ſhould do) the preheminence to God; for that which ſeems fooliſh in God, is wiſer than whatſoever is in men, and ſo the myſteries of faith, which ſeem ſo contrary to humane reaſon, have more wiſdom in them, than their reaſons have that oppoſe them; who do therefore but prove themſelves CUM RATIONE INSANIRE, *to be mad with reaſon*. This doctrine alſo of giving reaſon the tribunall in matters of faith, and that, as it is in every particular man, is an inlet for every

man

man to be of a ſeverall *Religion*, by differing from others in what points ſoever, according to the direction of his own reaſon; yea poſſibly to be of no *Chriſtian Religion* at all. For what makes the *Jew* to continue ſuch, but only becauſe he ſees no reaſon to believe the *New Teſtament*? and if a *Chriſtian* ſhould chance to be indued with the ſame reaſon that a *Jew* is, he muſt then become a *Jew*: or if of a *Heathen*, he muſt become a *Heathen*. And for the ignorant and unlearned people, to whom this is a rule, as well as to others, what pitifull abſurd *Religions*, or none at all, will be amongſt them, who have ſo ſmall abilities of reaſon, as the world knowes they have?

§. 4. Though reaſon be in its own nature the ſame, and as it proceeds from God, the author thereof, in whoſe mind the univerſall *idæa* thereof is placed; yet as it exerciſeth it ſelf in ſeveral men (ſince the ruine thereof in *Adams* fall) it is of ſeveral dimenſions, according to their naturall conſtitution, morall education, and induſtry; whence it muſt needs follow that

according to the different latitude of mens underſtandings, they muſt embrace more or leſſe of divine truths, and ſo be every one of a larger or ſtricter belief, and of as many ſeverall *Religions* as they are of different degrees of underſtanding. Yet notwithſtanding this admirable variety of *Religion*, charitable *Chillingworth*, doth not doubt but that God (conſidering humane frailty, and the power of education, which inſtils in us many falſe apprehenſions, and that hereby excellent judgements are corrupted) will not condemn men for ſuch errors, as by reaſon of the former circumſtances, were unavoidable, but conceives that they are in a *Religion*, whatſoever it be, in which they may attain ſalvation. So that by conſequence any man may be ſaved, following but the direction of his own reaſon, although that reaſon direct him to deny not only one point; but even all the *Chriſtian Faith*: thus *Jew*, *Turk*, or *Heathen*, may by this platform be ſaved.

§. 5. And truely if a man do not believe upon this one (and virtually all) reaſon,

to

to wit, that the *Church* is to be believed, he according to my reaſon, ſhould be a *Heathen* rather than any thing els; becauſe their Religion ariſeth only from the principles of reaſon implanted in man by Gods *Commiſſary*, Nature; wherein all men, whoſe underſtandings are not by accident eclipſed, do agree; as that there is a God, that he is to be worſhiped, that we muſt do as we would be done unto, with the like: but all other Religions depend upon teſtimony, as the *Jewes* and *Turks*, and their teſtimony far inferiour to that of the *Chriſtians*; So that if I were not a *Catholique*, according to the direction of my reaſon, I ought to be a *Heathen*. But if I will be a *Chriſtian*, I ought to be ſuch a one, as will according to our *Saviours* command *deny himſelf* (*Math.* 16. 24.) And a mans underſtanding is a chief part of himſelf, even the chiefeſt according to moſt mens account, as we may perceive in that they do more abhorre to be counted fools, which is a defect contrary to the underſtanding, than to be counted vicious, which is a defect contrary to the will: yet this

this muſt be denied; and is by all good *Chriſtians* who ſubmit to that, which (as the *Apoſtle* ſaith) *brings into captivity all underſtandings to the obedience of Chriſt*, 2*Cor.*10.5.

§.6. Beſides, whatſoever *Religion* any of them that are guided by this principle is of for the preſent, no man is ſure nor he himſelf, that he ſhall hold it to morrow; for if his reaſon (howſoever deluded with falſe apparitions) guide him to the belief of any thing, contrary to that which he now holds, he is preſently obliged to follow it, thought it be to the deniall of his whole preſent faith; and to change his purpoſe in matters of *Religion* as oft as he doth his apparell; and ſo float in a giddy irreſolution and inconſtancy, led by the *ignis fatuus*, the fooliſh fire of his own reaſon, untill at laſt he ſink into the depth of Atheiſm and damnation. Now how ſutable this doctrine is to the peace and tranquility of *Common-wealths & Kingdoms*, (wherein every man is left to his owne liberty in the choice and change of *Religion*) though it be to *Arrianiſme*, to the

Hereſie

Hereſie of the *Macedonians*, *Manicheans*, or to any the moſt blaſphemous, abſurd or turbulent, and that with impunity (as he challengeth) they that ſit at the helm of government can beſt determine.

§.7. Laſtly, if any of theſe fore-mentioned waies of *Proteſtants*, for the knowledge of the Word of God, the guide to eternall life, were ſufficient, what need were there of preaching, & inſtructing of the people, at leaſt of them that can read? but let them take the Bible, and let nature work, which in the co-operation of their owne wiſe fancies, will hatch a goodly Religion no doubt, born like *Minerva* of the brain of *Jupiter*, and be as comely as a *Chymera* of many ſeverall ſhapes tack't together; and to them inſtead of the ancient heathen houſhold-Gods, which every one muſt adore as his private God within himſelf.

O ſacrâs gentes quibus hæc naſcuntur in ipſis Numina!

Who prove the truth of this ſaying in themſelves, that,

He that is School-maſter to himſelf, is Scholler to a fool.

§.8. Ob-

§. 8. Obſerving thus the weakneſſe and abſurdity of all the *Proteſtants* alledged, in proof that the Scripture, is the Word of God, and eaſie to be underſtood, at leaſt in all things neceſſary to ſalvation; and that it is to be interpreted by it ſelf, or by the Spirit to every particular man: ſo making way for as much variety in *Religion*, as there may be diverſity of opinion; I ſaw that although ſome probable arguments may be drawne from the Scriptures to prove them to be of God, yet there was no other infallible way to know, what is the true Word of God, firſt taught by the *Apoſtles* and their hearers, but by the teſtimony of ſome ſure, certain, and agreeing witneſſes, and what is the meaning of this Word of God, in caſe there ſhould be any important difference about it, thereby to give a period to all controverſies, but by ſome ſociety of men renowned for their wiſdome: And this I conceived in common prudence a far better way than for a man to rely upon himſelf. But though this were a better way than thoſe of the *Proteſtants*, yet if this

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ſociety of men were not in theſe matters free from errour, although it is more likely they ſhould tell truth than the *Proteſtants*, yet I could not have an immoveable foundation for my faith, but it would be ſubject to wavering and inconſtancy; and ſo there could be no prudent ſetledneſſe in *Religion*, nor any well-built hope of the end thereof, eternall life.

I ſaw then that it was needfull that there ſhould be a faithfull witneſſe, a wiſe judge, and ſo wiſe and faithfull, that he ſhould not be ſubject to falſhood or error; otherwiſe it ſeemed to me, that God had not contrived a competent way to his own glory or mans ſalvation; which to be wanting in, is neither ſutable to his wiſdome nor his goodneſſe. I therefore concluded that there was ſome ſociety of men who muſt inſtruct us in the premiſes; and that this ſociety in reaſon ought to be infallible; and that none could with any colour pretend to be this ſociety, but that which we call the *Catholike Church*, which all *Chriſtians* profeſſe to believe, according to

the Creed of the *Apoſtles*. But before I could proceed any further, I was caſt upon the examination of the ſenſe of the words *Church*, and *Catholike*, finding therein much difference amongſt the pretenders to theſe titles.

CHAP. V.

Of the meaning of theſe words Church, *and* Catholike; *and that neither of them belong to* Proteſtants.

§. 1. THere were ſeven Cities that ſtrove for the body of *Homer*; And very many ſocieties of *Chriſtians* there are, that lay claime to the body of *Chriſt*, which is his *Church*. And as when *Teleſius* a young *Grecian* (having won the prize in the *Pythian games*) was to be led in triumph, there aroſe ſuch a diſpute between the ſeverall Nations there preſent, every one being covetous to have him for their own, that one drawing one way, another another, inſtead of receiving the honor that was prepared for him,

him, he was torne in pieces, even by those who seemed most ambitious to honor him: So happens it to the *Church*; all those that bear the name of *Christians* avow, that to her only appertaines the victory over hell, and that whosoever will have part in the prize, and glory of this triumph, must serve under her Ensign: but when they come to debate about the body of this society, then every Sect (desirous to draw her to themselves) they rend and teare her in pieces; and instead of embracing the *Church*, which consists in Unity, they embrace *Schisme* and Division, which is the death and ruin of the *Church*.

§. 2. The *Protestants* do sometimes give a strict definition of a *Church*, sometimes a large; sometimes they restraine her to the number of the predestinate only, sometimes they inlarge her so far, that they imbrace within her compasse (because they will be sure not to leave out themselves) all the variety of *Christians* whatsoever. But by all the former they exclude the visibility of the *Church*, which is an inseparable

companion therof, as I ſhal ſhew herafter; for the predeſtinate are not known to any body, nor ordinarily unto themſelves. But thoſe that are ſo preſumptuous (as very many are) to aſſume unto themſelves the aſſurance of their predeſtination, doe eaſily lay hold on this tenure, which they doe the more boldly, by how much it is more difficult for another to diſprove: But as it is not eaſie for another to diſprove, ſo it is as hard for them to prove; and concludes nothing therefore in the behalfe of the *Churches* deſcription in generall, or of their ſhare in particular. Beſide, the word ECCLESIA, *Church*, is derived from a Verb, which ſignifies to call, not to predeſtinate: And the *Church* is a Society, but the predeſtinate are a Multitude; and there is this difference between a Society and a Multitude, that a Society hath a certaine forme and vertue whereby they communicate together, which the other without this aſſociation have not.

Now *Predeſtiuation*, as it is meer predeſtination, eſtabliſheth nothing in the

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predeſtinate, nor is it made in them, but in God only; and by conſequence doth not make them actuall parts of the ſocicty called the *Church*. It is not the union of Predeſtination, but of Vocation, that builds men into a *Church*. By the later definition of a *Church*, they deny the very being of *Hereſie* and *Schiſme*; for if the whole Maſſe of *Chriſtians* be the *Church*, notwithſtanding the errors in faith which ſome of them hold, or ſeparation in communion which they make, then there are none that can be called *Heretikes*, or *Schiſmatikes*; or els (which is equally abſurd) all *Heretikes* and *Schiſmatikes* are of the *Church*; and this deſtroyes the holineſſe of the *Church* in doctrine, which is another inſeparable ornament thereof. Others, who are ſome of the ſubdiviſions of Sects amongſt the *Proteſtants*, as *Presbyterians*, *Browniſts*, *Anabaptiſts*, and the like, ſay (each Sect for it ſelfe) that that is the *Church*, excluding all others from that title, even their fellow *Proteſtants*; but this excludes the *univerſality* of the *Church*, another inſeparable

companion thereof, at leaſt after the *Apoſtles* had propagated it. But the *Church* (having in it the property of heat, which (as Phyloſophers ſay) is to gather together things that are of the ſame nature, and ſeparate things that are of different natures) includes all that are of the ſame faith, and admits no other.

§. 3. I therefore conceived (according to the judgement of the moſt learned) the Church to be a *ſociety of thoſe that God hath called to ſalvation by the profeſſion of the true faith, the ſincere adminiſtration of the Sacraments, and the adherence to lawfull Paſtors:* Which deſcription of the *Church* is ſo fitted and proportioned to her, that it reſembles the neſt of the *Halcion*, which (as *Plutarch* ſaith) is of ſuch a juſt and exact ſize for the meaſure of her body, that it can ſerve for no other bird, either greater or leſſe.

Then for the meaning of the word *Catholique*, the *Proteſtants* ſay that that *Church* is *Catholique*, which holds the true Faith, which though it be not ſpread univerſally over the world, yet it ought

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to be ſo, ſay they, and therefore it is *Catholique*. By which they leave men in a labyrinth of finding out the true Faith in all the particulars thereof, which (as they ſay) muſt guide a man to the *Church* that is truly *Catholique*, which being the object of the underſtanding, is much more difficult to find out, than that which is the object of the ſenſe, as is its being *Catholique*. And therefore it ſeemed to me as prepoſterous, as to ſet the Cart before the Horſe, to prove a *Church Catholique*, becauſe it is true; whereas it ſhould be proved true, becauſe it is *Catholique*. Beſides the name *Catholique* is not a name of beliefe onely, but of communion alſo; elſe antiquity would not have refuſed that title to thoſe, who were not ſeparated from the belief, but only from the communion of the *Church*; nor would they have affirmed that out of the *Catholique Church the Faith and Sacraments may be had, but not ſalvation*, (*S. Aug. Ep.* 50.) So that *Catholique* imports thus much, both the vaſt extention of doctrine to perſons

and places different, and the union of all thoſe places and perſons in Communion. Therefore albeit the *Proteſtants* ſhould hold the ſame beliefe that the ancient *Church* did, yet if they did not communicate with the ſame ancient *Church*, which by ſucceſſion of Paſtors and people is drived downe to this preſent time, I could not ſee how they could with juſtice aſſume to themſelves the title of *Catholikes*.

Chap. VI.

Of the Infallibility *of the* Church.

§. 1. NOw that the *Catholique Church* (which ſociety of *Chriſtians* ſoever it be, of which we ſhall deliberate hereafter) is the onely faithfull and true witneſſe of the matter of Gods Word, to tell us what it is, and what is not it; the only true interpreter of the meaning of Gods Word, and the laſt and finall judge of all controverſies that may ariſe in matters of *Religion*; and that ſhe

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is not onely true, but that ſhe cannot be otherwiſe, ſeeing ſhe is infallible, I was perſwaded to believe by many reaſons. In the alledging of which, I will avoid the accuſation of *Proteſtants*, of the circular diſputation of *Catholikes*, ſaying, *They believe the Scripture, beauſe the Church ſaies it is ſo, and the Church, becauſe the Scripture bids them do ſo.*

Firſt then without dependence on the Scripture, I conceived the *Catholike Church* to be infallible in her Traditions, in that which ſhe declares to us concerning the Doctrine of *Chriſt*, and the *Apoſtles*, and that even in the very nature of her teſtimony and Tradition: For *Tradition* being a full report of what was evident to ſenſe, namely what doctrines the *Apoſtles* taught, what Scripture they wrote, it is impoſſible it ſhould be falſe. Worlds of men cannot be univerſally deceived in matters evident to ſenſe, as are the things men hear and ſee, and not being ſo, it is impoſſible they ſhould either negligently ſuffer it, or maliciouſly agree

to deceive others, being ſo many in number, ſo diſtant in place, ſo different in affections, conditions, and intereſts. Wherefore it is impoſſible, that what is delivered by full *Catholique Tradition* from the *Apoſtles*, ſhould be by the deliverers firſt deviſed, as *Tertullian* (*de præſc. cap.* 28.) ſaith; *That which is found one and the ſame amongſt many, is not an error, but a Tradition.* Yet ſuppoſing univerſall Tradition, as it is meerly humane, be in its nature fallible; yet the Tradition of the *Catholike Church* is by God himſelfe preſerved from error; which is thus demonſtrated. God, being infinitely good, and ardently deſiring the ſalvation of mankind, cannot permit the meanes which ſhould convey the *Apoſtles* doctrine to poſterity, by the belief whereof men muſt be ſaved, to be poiſoned with damnable error, to the deſtruction of their ſalvation: now the onely meanes to convey this doctrine, is the *Tradition* of the *Catholike Church*, as *Tertullian* (*de Præſ. cap.* 21.) ſaith, *What the Apoſtles taught,*

I will prescribe ought no other wayes to be proved, than by those Churches which the Apostles founded. All other means, as I have shewed you before, are insufficient, and if this *Tradition* of the *Church* should be insufficient also, by reason of its liableness unto errour; then were there no certainty at all of the truth of *Christian Religion*, no not so much as that there was such a man as *Jesus Christ*; but all men would be left to grope in the wandering uncertainty of their owne imaginations, which for God to suffer, cannot fall under any prudent mans belief.

§.2. Secondly, that which binds men to beleeve a thing to be Gods Word, God cannot suffer to delude men into errour, whereby for their devotion unto his truth, they may fall into damnation; now *Catholique Tradition* from the *Apostles* is that which binds men to believe the same to be the Word of God, and that because it is thereby sufficiently proposed, the world affording no higher nor surer proposall; so that either this must be infallible,

ble, or elſe God hath left us to the guidance of our owne weake underſtandings (the weakneſſe of which conceit, I ſhewed even now) and all *Chriſtians* to that confuſion, which all different opinions (yet reputed the Word of God by them that hold them) may produce.

§. 3. Thirdly, God being the *Prime Verity*, he cannot ſo much as connive at falſhood, whereby he becomes acceſſory of deceiving them, who ſimply, readily and religiouſly believe what they have juſt reaſon to think to be his Word: but there is moſt juſt and ſufficient reaſon to believe that the doctrine delivered by full and perpetuall *Tradition* from hand to hand, even from the *Apoſtles*, is undoubtedly their doctrine, and the Word of God; therefore he cannot ſuffer *Catholike Tradition* to be falſified. Nor can (as I conceive) any prudent man imagine that God having ſent his Son into the world to teach men the way to heaven, every moment of whoſe life was made notable, by doing or ſuffering ſomthing to that end, ſhould ſuf-

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fer the efficacy and power thereof to be extinguiſhed, by permitting damnable errors in the whole *Church*, and that ſoon after his departure, (as ſome *Proteſtants* ſay) and not to recover light for twelve or fourteen hundred yeares together; eſpecially conſidering there was no poſſible means for any man to know the contrary; there was no ſociety of men that taught otherwiſe, and if at any time there ſtarted up any, they were condemned of error by all their fellow-*Chriſtians*, and in proceſſe of time melted from the face of the earth: The *Scripture* (if that were the means, as *Proteſtants* pretend) not being printed, the invention of printing not being in the world, till about two hundred years ago; and the Bibles that were written being but few, by reaſon of the great labour of writing them; and thoſe that were, not purchaſeable but by few, becauſe of their price, nor legible but by fewer, becauſe they were not printed, but written; and laſtly, not to be knowne to be the Word of God (as I have ſhewed before) but by the teſtimony of thoſe men, who

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(they ſay) were corrupted; who having corrupted the doctrine, might with much more eaſe have extinguiſhed, or corrupted the Text, and made them ſpeak what they pleaſed, it being known to far fewer then the doctrine was; it being difficult to obtaine, uncertaine whether it were right, and very obſcure in its meaning; ſo that if they had been guilty of changing the *Apoſtles* doctrine, they could eaſily have razed out all thoſe places which *Proteſtants* urge againſt them, and ſo have prevented the ſtrange and notable diſcovery that the *Proteſtants* thinke they have made of their errors. And if they ſay, that God by his providence preſerved the Scripture both from extinction and corruption; may not we much more reaſonably ſay, (having warrant for it out of the *Scripture* alſo, whereas they have no warrant for the preſervation of the Text) that God by the ſame providence did, and will alwaies preſerve his *Church* from corruption, which is a thing much more eaſily known than the *Scripture*, and, conſiſting of a living multitude,

titude, can expreſſe it ſelfe more plainly: This *infallibility* in the mouth and Tradition of the *Church*, the *Prophet* aſſureth, *(Eſa. 59. 21.) My Spirit which is upon thee, and the words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed from hence forth for ever.* And therefore S. *Auguſtine* ſaith, that *to diſpute againſt the whole Church is inſolent madneſſe. (Ep. 118.)*

§. 4 To know divine and ſupernaturall truth by the light and luſtre of the doctrine, belongs to the *Church Triumphant*; Inward aſſurance without an externall infallible ground, is proper to *Prophets* and *Apoſtles*, the firſt publiſhers of *Religion:* and ſeeing that God doth not now inſtruct either of theſe waies *(as I have ſhewed)* but by an externall infallible ground, and this being the *Tradition* of the *Church*, it followes, that he muſt preſerve it from error, and likewiſe render the *Church* it ſelfe alwaies

alwaies conſpicuous that it may be diſcerned by ſenſible marks, of which we ſhall ſpeak anon. And he is alſo bound by his providence, to aſſiſt men in the finding out of this *Church*, when they apply their beſt diligence thereunto, that ſo they be not deceived.

And whereas ſome of the more learned *Proteſtants* ſay, that though they have no infallible ground, beſides the teaching of the *Spirit*, yet they are not taught immediatly by Prophetical manner, becauſe they are alſo taught by an externall, probable, though not infallible motive; to wit, the *Churches tradition*; I conceive that except they aſſigne an externall infallible means beſides Gods inward teaching, they cannot avoid the challenging of immediate revelation: For whoſoever knowes things aſſuredly, by the inward teaching of the Spirit, without an externall infallible motive, unto which he doth adhere, is aſſured prophetically, though he have ſome external probable motives to direct his belief. S. *Peter* had ſome conjecturall ſignes of *Simon Magus* his perverſeneſſe and incorrigible malice,

malice, yet ſeeing he knew it aſſuredly, we believe he knew it by the light of prophecy, becauſe beſide inward aſſurance he had no externall infallible ground. If one ſee a man give alms publikely, though he ſee probable ſigns and tokens that he doth it out of vain-glory, yet cannot he be ſure thereof, but by the light of immediate revelation, becauſe the other tokens are not grounds ſufficient to make him certaine. For if a man be ſure, and have no certaine ground of this aſſurance out of his owne heart, it is cleare, that he is aſſured immediately, and onely by Gods inward inſpiration. Wherefore *Proteſtants*, if they will diſclaime immediate revelation in deed, and not in words onely, they muſt either grant *Tradition* to be *infallible*, or elſe aſſigne ſome externall infallible ground beſides *Tradition*, whereby they are taught what Scriptures the *Apoſtles* delivered.

Laſtly, I was perſwaded of the *Churches infallibity*, in her Traditions and Doctrines, becauſe ſhe is indowed with the power

power of miracles; which whereſoere they are (which I ſhall hereafter examine) do both prove that that ſociety of *Chriſtians* is the true *Church*, and that that *Church* is infallible in all that ſhe propoſes as the Word of God. And the reaſon is, becauſe God (who is truth it ſelfe) cannot ſet his hand and ſeale, that is miracles, and works proper to himſelf, to warrant and authorize a falſhood invented by men. Againſt which **Proteſtants* object and ſay, *that miracles are only probable, and not ſufficient teſtimonies of divine doctrine*; alledging *Bellarmine*, who ſaith, We cannot know evidently that Miracles are true, for if we did, we ſhould know evidently that our faith is true, and ſo it ſhould not be faith. To which may be anſwered, that ſuch evidence, as doth exclude the neceſſity of pious affection, and reverence to Gods Word, evidence that (conſidering the imperfection of humane underſtanding) may inforce men to believe, cannot ſtand

* *Field lib.* 3. *cap.* 15. *Whites Reply, p.* 216.

ſtand with true faith. If we know by *Mathematicall* or *Metaphyſicall* evidence, that the Miracles done in the *Church* were true, this evidence would compell men to believe, and to overcome the naturall obſcurity and ſeeming impoſſibility of the *Catholique* Doctrine; therefore as *Bellarmine* ſaith, we cannot be Mathematically and altogether infallibly ſure by the light of nature, that Miracles are true. Notwithſtandiug it cannot be denied in reaſon, what our Saviour affirms, that Miracles are a ſufficient teſtimony binding men to believe; *The very works that I do, do beare witneſſe of mee, that the Father hath ſent mee,* (*Joh.* 5. 36.) and conſequently, that we may know them to be true by Phyſicall evidence, as we are ſure of things we ſee with our eyes, and handle with our hands, as S. *John* ſaith, (1 *Ep.* 1. 1.) *What we have ſeen with our eyes, what we have beheld, and our hands have handled of the Word of life.* Or we may be as ſure of Miracles, as we are of ſuch things as being once evident to the world, are

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by the worlds full report declared unto us; which is a morall infallibility. So that if we have not a Metaphyſicall or Mathematicall infallibiry of the truth of Miracles, yet we have a Phyſicall and morall infallibility, as much as we have of any thing we either hear or ſee.

Nor doth this Phyſicall evidence take away the merit of faith, becauſe this evidence not being altogether and in the higheſt degree infallible in it ſelfe (for our ſenſes may ſomtimes be deceived) it is not ſufficient to conquer the naturall obſcurity, darkneſſe, and ſeeming falſhood of things to be believed, upon the teſtimony of thoſe Miracles. For the myſtery of the *Trinity*, of the *Incarnation*, *Reall Preſence*, and the like, ſeem as far above the reach of reaſon, as any Miracle can ſeem evident to ſenſe; hence when faith is propoſed by Miracles, there ariſeth a conflict betwixt the ſeeming evidence of the Miracles, and the ſeeming falſhood and darkneſſe of *Catholike Doctrine*; againſt which obſcurity a man cannot get the victory by the ſole evidence of Miracles, except

except he be inwardly assisted by the light of Gods Spirit, moving him by pious affection to cleave to the doctrine, which is by so cleere testimony proved to be his Word. Even as a man shut up in a chamber, with two lights, whereof the one makes the wall seem white, the other blew, cannot be firmly assured what colour it is untill day-light enter, and obscuring both those lights, discover the truth: so a man looking upon Christian Doctrines, by the light of Miracles done to prove them, will be moved to judge them to be truth; but looking upon them through the evidencce of their seeming impossibilities unto reason, they will seem false; nor will he be able firmly to resolve for the side of faith, untill the light of divine grace enter into his heart, making him prefer, through pious reverence to God, the so-proposed authority of his Word, before the seeming impossibility to mans reason.

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CHAP. VII.

That Catholike Tradition *is the only firm foundation and motive to induce us to believe, that the* Apoſtles *received their Doctrine from* Jeſus Chriſt, *and* Jeſus Chriſt *from God the Father; And what are the meanes, by which this Doctrine is derived down to us.*

§.1. AS *Catholike Tradition* is infallible in it ſelfe, ſo is it moſt neceſſary for us, there being no other certaine teſtimony to any prudent man, no firm ground or motive to believe, that the *Primitive Church* received her doctrine from the *Apoſtles*, the *Apoſtles* from *Chriſt*, *Chriſt* from God; nor any way to bring it downe from thoſe times to theſe, but onely the *Tradition* of the *Church*. For we may obſerve three properties of the Doctrine of Faith; To be true, To be revealed of God, To be preached and delivered by the *Apoſtles*. The higheſt ground by which a man is per-

perſwaded that his faith is true, is the authority of God ſpeaking and revealing it; the higheſt proof by which a man is aſſured that his faith is revealed, is the authority of *Chriſt* and his *Apoſtles*, who delivered the ſame as deſcending from God; but the higheſt ground that moveth a man to believe that his faith was preached by the *Apoſtles*, is the perpetual *Tradition* of the *Church*, ſucceeding the *Apoſtles* unto this day, aſſuring him ſo much; according to the ſaying of *Tertullian*, (*de præſc. c.*21. & 37.) who maketh this ladder of beliefe in this ſort; *What I believe, I received from the preſent Church, the preſent from the Primitive, the Primitive Church from the Apoſtles, the Apoſtles, from Chriſt, Chriſt from God, and God the prime Verity, from no other fountaine different from his own infallible knowledge:* So that he that cleaveth not to the preſent *Church*, firmly believing the *Tradition* thereof, as being come down by ſucceſſion, is not ſo much as on the loweſt ſtep of the ladder that leads unto God, the revealer

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of ſaving truth; ſucceſſive *Tradition* unwritten being the laſt and finall ground whereon we believe that the points of our belief came from the *Apoſtles*, which may be proved by theſe arguments.

§. 2. Firſt, if the main points of faith be to be believed to come from the *Apoſtles*, becauſe they are written in *Scriptures*, and the *Scriptures* are believed to be the Word of God, upon the report of univerſal Tradition, then our belief that the things which we believe come from the *Apoſtles*, and from God, reſts upon the Tradition of the *Church*; but it is moſt certain that the Scriptures cannot be proved to have been delivered unto the *Church* by the *Apoſtles*, but by the perpetuall Tradition unwritten conſerved in the *Church* ſucceeding the *Apoſtles*; all the other waies by which the *Proteſtants* endeavour to prove the *Scripture* to be the Word of God being vain and inſufficient, as I have proved before.

Secondly, common and unlearned people, which comprehend the greateſt part of *Chriſtians*, may have true faith, yet they cannot

cannot have it grounded on the *Scripture*; for they can neither underſtand, nor read it; or if read it, yet but in a vulgar language, of the truth of whoſe tranſlation they are not aſſured, therefore muſt rely upon the teſtimony of the preſent *Church*, that that which they believe, is the Word of God.

Thirdly, if all the main and ſubſtantiall points of *Chriſtian* faith muſt be believed, before we can ſecurely read and truly underſtand the holy *Scripture*, then they are believed not upon *Scripture*, but upon *Tradition* going before *Scripture*; and that it is ſo, is manifeſt, becauſe true faith is not built, but upon Scripture truly underſtood according to the right ſenſe thereof, nor can we underſtand the *Scripture* aright, unleſſe we firſt know the main Articles of Faith, which all are bound expreſly to believe, by which as by a rule, we muſt regulate our ſelves in the interpretation of the *Scripture*; otherwiſe without being ſetled in the rule of faith by *Tradition*, men are apt to fall into grievous errors, even againſt the maine

Articles of the faith, as of the *Bleſſed Trinity*, and *Incarnation* of the Son of God, as experience doth ſufficiently teſtifie; So that reading and interpreting *Scripture*, doth not make men *Chriſtians*, but ſuppoſeth them to be made ſo by *Tradition*, at leaſt for the main points, ſuch as every one is bound expreſſely to know.

Fourthly they to whom the *Apoſtles* wrote and delivered the *Scripture*, were already converted to *Chriſtianity*; and inſtructed in all neceſſary points of faith, and in the common practiſes of *Chriſtianity*; and ſo, by what they knew by *Tradition*, could eaſily interpret what was written, but otherwiſe might eaſily have failed in the maineſt points, as ſome, forſaking *Tradition*, did; for example, the *Arrians* who were confuted by the *Catholiques*, not by bare *Scripture*, (for of that the *Arrians* had plenty) but as it was interpreted by *Tradition*; Therefore none can be ſuppoſed to underſtand the Scripture aright, and ſo to know the true Word and will of God, but by being ſuch

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as they were, to whom the *Apoſtles* deliuered the Scripture; that is, firſt inſtructed by Tradition. Otherwiſe they may eaſily erre in ſome chief Articles of Faith, any of which to erre in, is damnable. And I would fain know, whether any underſtanding *Proteſtant* doth believe, that if a *Bible* were given to a *heathen*, or to one born amongſt themſelves (ſuppoſing he had not been trained up by *Catechiſme* and other traditionall inſtruction) whether I ſay he could out of that, extract, as points clearly expreſſed therein, the thirty nine Articles of the *Church* of *England*, or the book called the *Harmony of Confeſſions*, which is the profeſſion of the faith of moſt of the *Proteſtants* of the world?

Laſtly, we cannot with modeſty ſay, that we are more able to underſtand *Scripture*, than were our fore-fathers, the ancient Doctors of the *Church*; but they thought themſelves unable to interpret *Scripture*, by conference of places, or ſuch like humane means, without the light of *Chriſtian Doctrine* before-hand

known, and firmly believed upon the *Tradition* of the Church, witneſſe * S. *Baſil*, S. *Gregory Nazianzene*, and * *Origen*, who thus writeth, *In our underſtanding of Scriptures, we muſt not depart from the firſt Eccleſiaſticall Tradition, nor believe otherwiſe but as the Church of God hath by ſucceſſion delivered to us*; therefore no man is able to interpret *Scripture*, without the light and aſſiſtance of Chriſtian faith, aforehand received by the voice of the *Church*, delivering what ſhe received from her anceſtors. Dangerous and high boldneſſe then it is, for men of this age, ſo to preſume on their own interpretations of Scripture, gotten by humane means, as to make them overbalance a thouſand *Cyprians, Auguſtines, Churches* and *Traditions*. (*Luther de capt. Babyl. Tom.* 2. *Wittenberg. p.* 344.)

* *Ruf. Eccl. hiſt. l.* 2. *c.* 9.
* *Orig. tract. in Mat.* 29. *c.* 23.

§. 3. From all which I obſerved, that the *Proteſtants* do not well underſtand that place of *Scripture*, ſo frequently urged by them

them againſt *tradition*, where S. *Paul* ſaith to *Timothy*, *Thou haſt known the holy Scriptures from thy childhood, which are able to inſtruct thee, or make thee wiſe unto ſalvation*; Inferring from hence, that the *Scriptures* are able to make *all men* wiſe unto ſalvation: whereas this was ſpoken with relation to *Timothy* only, and to ſuch as agree with him in the cauſe, for which this ſaying is true in him, that is, ſuch as were aforehand inſtructed by *tradition*, and did firmly believe all ſubſtantial Doctrines of faith, and know the neceſſary practiſes of Chriſtian Diſcipline, even as what God ſaid to *Abraham*, *I am thy protector, and thy exceeding great reward*, (*Gen.* 15.1.) is not appliable to all men abſolutely, but only to all men that were of the ſame qualification, that is, faithful and devout, as he was. Moreover the *Apoſtle* in that place ſpeaks only of the *Scriptures* of the Old *Teſtament*, for the New was not written in the infancy of *Timothy*, nor ſome of it at this very time that theſe words were written; and theſe *Scriptures* he affirms alſo to inſtruct *Timothy*, not by themſelves

alone, but *by faith, which is in Chriſt Jeſus*, that is, joyned with the doctrine of the Chriſtian faith, which *Timothy* had heard, and believed on the voice of *Tradition*.

And the following words of the *Apoſtle* are with equall confidence inſiſted on, *All Scripture inſpired of God is profitable to teach, &c.* is very unprofitable for their purpoſe, ſeeing that *profitable* can by no means be ſtreteht to ſignifie *ſufficient*, as they would have it, and that for every man, but particularly for him that is HOMO DEI, *a man of God*, that is, one already inſtructed by *Tradition*, in all the main points of Chriſtian faith and godly life, ſuch an one as *Timothy* was. Thus indeed the *Scriptures* may be granted ſufficient, joyned with *Tradition*, but not alone. And whereas there are ſome places of the Fathers alledged by *Proteſtants* to prove the Scriptures to be clear in all ſubſtantiall points, they are to be underſtood as the *Apoſtles* words are, with reference to ſuch men who have been before inſtructed by *Tradition*; even as they

they that hear *Ariſtotle* explicate himſelf by word of mouth, may eaſily underſtand his Books of Nature, which are very hard to be underſtood of them that never heard his explication, either from his own mouth, or by *Tradition* from his Scholers.

§. 4. Whereas ſome *Proteſtants* ſay, that the difficult places of Scripture are unfolded * *by Scripture, and the rules of Logick,* * *and by other things beſide Scripture evident in the light of nature,* it ſeems to me very incongruous: Firſt, becauſe the rule of faith muſt be for the capacity of the unlearned, as well as the learned; and unlearned men cannot be ſure of the infolded ſenſe of the *Scripture* by Logicall deductions. Secondly, the *Scripture* it ſelf ſends us to ſupply her wants, not to the rules of Logick, but unto *Tradition*, ſaying, *Hold the Traditions which ye have received by word or our Epiſtle,* (2. Theſ. 2. 15.) It ſends us to the Church, *the*

* *Wootons tri-all &c. p.* 88. *l.* 29. * *Field p.* 281. *lin.* 20.

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pllar and ground of truth, (1. Tim. 3. 15.) *which whoſoever doth not hear, is as a Heathen and a Publican*, (Matth. 18. 17.) It did the ſame to the Jews, who had the Scriptures alſo, ſaying, *Remember the old daies, think upon every generation: ask thy father and he will declare unto thee, the elders and they will tell thee* (Deut. 32.7.) The ſame do the Fathers, as I ſhall ſhew hereafter.

§. 5. And whereas it is further objected, that the *Fathers* diſputed negatively from the Scripture, againſt Heretiques, thus; *Doctrine is not clearly delivered in Scripture, therefore it is not to be received as a matter of Faith*, we muſt know that the *Fathers* proceeded upon this ſuppoſition that was known to all, and granted by the *Heretiques* themſelves, namely that the Doctrines they diſputed againſt, were not the *Traditions* of the *Church*: and in this caſe they required the teſtimony of Scripture. Yea more, the *Fathers* did not onely require places of Scripture from the *Heretiques*, by way

way of deſtruction and Logicall inference (for to ſuch all ancient *Heretiques* and *Proteſtants* now pretend, wherewith they delude ignorant people) but they required of them to ſhew their Doctrine in Scripture, ſaith *Irenæus*, *expreſly and in termes*; And to prove it, and by texts, which require ſharpneſſe of wit in the Auditors to judge, who doth more probably interpret them, not by places, which require an interpreter, one to make Logicall inferences upon the text, but by places plain, manifeſt, clear, which leave no place to contrary expoſition, and that no Sophiſtry can wreſt them to other ſenſe; to the end that controverſies which concern the ſalvation of ſouls, be defined by Gods formall Word, and not by deductions from it by rules of Logick. And even by this way of the *Fathers* arguing negatively from the *Scripture*, the *Proteſtant Religion* is quite overthrown; for ſeeing nothing is to be

* *Aug. de unitat. Eccleſ. cap.* 5.

be reputed a matter of faith, which is not formally and expreſly to be proved by the Word of God, either written, or unwritten, and delivered by full *Eccleſiaſticall Tradition:* and ſeeing the *Proteſtants* do not, nor can pretend to this *Tradition*, nor yet can prove their tenets by *Scripture* in expreſſe and evident terms, but ſuch as themſelves confeſſe to receive probable ſolutions, it muſt hence neceſſarily follow that their doctrines are falſe, without foundation, and to be rejected by every *Chriſtian.*

§. 6. Laſtly whereas *Proteſtants* object that the *Phariſees* are reproved by *Chriſt* for the obſervation of *Traditions*, it is altogether impertinent, for the *Scripture* doth not ſay that their Traditions were derived by ſucceſſion from *Moſes* the firſt deliverer of their Law, nor did the *Phariſees* pretend to it, but they were Traditions of their own, whereof ſome were frivolous and ſuperſtitious, ſome impious, ſome pious: The frivolous and ſuperſtitious were their waſhing of hands, pots, diſhes, and the like, ſuppoſing

posing that otherwise, they might have some spirituall impurity in them; which our *Saviour* confutes saying, *There is nothing without a man entring into him, which can defile him,* (*Mark* 7. 15.) The impious were such, as whereby they violated the Commandements of God, under the pretence of observing their Traditions, as when they allowed a man under pretence of giving something to the *Church*, to neglect his duty to his parents; *Mar.* 7. 11. Neither of these kind; is the *Catholike Church* guilty of. Of their pious, we have an example in their paying Tithes of mint, a very small herb, which was a Tradition of their own, not commanded in their law, yet this our *Saviour* approves, and binds them to it, saying, *this you ought to have done*, (*Luc.* 11. 42.) And it is worth the observation, that the thing most of all objected against our *Saviour*, was the written word and Tradition of God by *Moses*, about keeping the *Sabbath day*, (as appears in all the *Evangelists*) from which precept; not by Tradition unwritten, but by

by logicall inferences of their own, they concluded that our *Saviour* brake the *Sabbath* by healing or doing ſome ſmall labour thereon. So that the *Phariſaicall Traditions* were not pretended to be doctrines unwritten, derived from the firſt deliverer of their religion, but doctrines concluded from the Scripture, by the rules of Logick and reaſon, as they conceived, according to the preſent manner of the *Proteſtants*.

CHAP. VIII.

That the Church is infallible *in whatſoever ſhe propoſeth, as the Word of God* written *or* unwritten, *whether of great or ſmall conſequence. That to doubt of any one point, is to deſtroy the foundation of faith. And that Proteſtants diſtinction between points* fundamentall *and* non-fundamentall, *is ridiculous and deceiptfull.*

§. 1. HAving thus found out that the *Church* was ſhe, from whom I was to receive aſſurance what is the Word

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of God; and that otherwiſe it was impoſſible for me to know it, and that ſhe could not miſtake nor erre in her directions, I conceived then, that I was bound to believe all that ſhe propounded to me, as the Word of God, whether it were written or not written (writing being no teſtimony of the truth of any thing, ſeeing it may be falſe as well as ſpeaking) and that to doubt of any thing, was to call all into queſtion, and to diſſolve the whole nature of divine faith. For *to believe* hath a threefold ſignification in ſpeech; firſt it is taken for knowledge; as where our *Saviour* ſaith, *Thomas becauſe thou haſt ſeen me thou believeſt, (John 20. 29.)* to wit, that I am riſen: now he that ſees one, knows ſo much. Secondly, for opinion, which is an aſſent begot by probable reaſon, ſo men delivering their opinions, uſe to ſay, I believe thus, or thus. Thirdly and moſt properly, for an aſſent unto ſuch things as do not appear, but are aſſented unto by a firm reliance on the truth of him that reports them, as S. *Paul* ſaith, *Faith is the argument of things not ſeen, Heb.* 11. 1.

And this reliance on an Authour, ſuch as cannot deceive or be deceived (at leaſt in thoſe things, which he propounds unto us to be believed) muſt beget in us an equall belief of things that have humane poſſibility or probability on their ſide, and of things that are clean againſt it; the matter propounded makes no matter, nor yet the manner of propounding; it is the *Authour*, and our apprehenſion of him that controles all oppoſition. By this do we believe the inexplicable myſtery of the *Trinity*, the *Incarnation* of God, the *Mother-hood* and yet *Virginity* of the B. *Virgin Mother*, with many others, with as much eaſe, as we believe that *Noah* had three ſons, or that S. *Peter* had neither ſilver nor gold: and by this do we believe the later with as much ſtrength and firmneſſe as the former. For he that believes a thing becauſe ſuch an one ſaies it, who he believes cannot lie, muſt believe all that he ſaies, and that with the ſame firmneſſe, becauſe the reaſon of his belief ſtill remains, namely, the inerrability of the ſpeaker. But if he apply his belief according

ding to the probability of the thing ſpoken, and no further, then he doth not believe, becauſe of the truth of the ſpeaker, but of the thing ſpoken, which he muſt gather from probabilities of reaſon, wherein he doth not believe the thing, for the truth ſake of the ſpeakers teſtimony, but for the likelihood thereof, which he finds by the meaſure of his own underſtanding; which is not to believe the other, but himſelf; and the other no more than he would do the arranteſt lyer in the world, yea the Devill himſelf, that is, ſo far as he by his reaſon conceives that he ſpeaks the truth. Which reaſon of his, if it be infallible, he doth not believe the thing properly, but he knows it; if it be but probable, he believes it not properly, but hath an opinion of it; and no more aſſurance than of other humane reports, whoſe authors have no ſecurity from error, which as they may be true, ſo they may alſo be falſe. And thus to believe, is not to believe by divine and infallible faith, but by humane and fallible; and ſo it cancells divine ſupernatural faith, the firſt in order of the three theologicall

vertues, without which no man can be ſaved.

§. 3. So that all the place that reaſon hath in the government of our faith is this, to lead us to believe that teſtimony which cannot deceive us, and for the particular objects of belief, to take them upon truſt of that teſtimony, without checking at them whatſoever they be; and though they be bones to Philoſophy, yet make them milk to faith; and not as *Heretiques* do, make us demand a reaſon of every particular point of faith, which if it ſquare not to their apprehenſions, they caſhiere: This is not faith, but fancy. For, to rely upon a humane *baſis* ſuch as reaſon is, will not ſupport ſuch a mighty ſtatue as divine faith: And, to uſe *Chillingworths* own ſimilitude, *Water will not riſe higher then the fountain from whence it ſprings:* If therefore particular reaſon be the governour of our faith, which reaſon is a humane and fallible thing, it cannot riſe to, nor ſupport a divine faith: But divine faith is that which God requires of us in the buſineſſe of *Religion,*

ligion, and that which is not ſuch, is none.

And it is convenient, that as God ordained man to a ſupernaturall end, namely the bliſſefull viſion of himſelf, which is a thing far above all excellencies of nature; ſo he ſhould bring him to this bliſſe, by believing things above the reach of reaſon, which in man is his nature; and to beget this faith by Miracles, his own acts, which are above the power of nature; and by the teſtimony of thoſe that do thoſe ſupernaturall acts; to whom, if he have given his deeds, it cannot be doubted but he hath given his word, of any part whereof to make any doubt, is to call the credit of all into queſtion; the houſe of Faith being like ſome artificiall buildings, whereof if you pull out one pin, you looſen the whole frame: So if a man disbelieve any one point delivered him by the *Catholique Church*, he unjoynts the whole frame of faith, and virtually denies it all; and that becauſe they have all the ſame height of proof, to wit, the teſtimony of the *Church*;

which if ſhe can lie in one thing, ſhe may (for ought we know) in another, and ſo in all, and thus bring a man to doubt of all, and then to denie all: And that thoſe men that do denie ſome one point of *Catholike Tradition* (though unwritten) do not denie all, is not for that they have any faith, but out of ſecular ends, and deceiptfull reaſon.

§. 4. Indeed ſome *Proteſtants* grant that if *Tradition* be univerſall, and perfectly *Catholique*, it doth oblige to the belief thereof, but not otherwiſe; by which univerſall *Tradition* they mean, ſuch as never any one gainſaid. But if ſuch onely are to be called *Catholique Traditions*, there is ſcarce any thing left for *Chriſtians* to believe, and indeed to that paſſe have many brought it; for ſome have denied the diſtinction of Perſons in the *Trinity*, others the *Divinity* of our *Saviour*, others his *humanity*, others the *Deity* of the *Holy Ghoſt*, and a hundred more: now if no *Tradition* be to be called *Catholike*, but ſuch as was never denied by

by any one, or ſome number of *Chriſtians*, then a man may deny the fore-mentioned, and many other points and Articles of faith, becauſe their *Tradition* hath not been ſo univerſall, but that ſome have denied it; yea ſome books of the Scripture it ſelf were not univerſally received, till about foure hundred years after *Chriſt*.

By *Catholique* or *univerſall Tradition* then muſt be underſtood, that which the *Catholike Church* hath alwaies taught, not which all *Chriſtians*, for then we muſt look for *tradition* in the mouths of Heretiques, whoſe property it is to deny ſome *tradition* or other, under pretence that it is oppoſite to *Scripture*. And if any have taught contrary, the *Catholike Church* hath condemned them for *Heretiques*, which is a ſufficient proof that untill ſuch Hereticall Spirits oppoſed ſome one or more *traditions* of the *Church*, they were univerſally believed. As for example, the Doctrine of *Chriſts conſubſtantiality*, or being of the ſame ſubſtance with the Father, no reaſonable man will

deny, but that it was generally believed in the *Church*, before the daies of the *Arch-heretique Arrius*, and that the *Councell of Nice* condemning of him, was a ſufficient proof that the doctrine he oppoſed was the *univerſall tradition* of the *Church*, by force whereof he was overthrown, and not by *Scripture* only, there being no place of Scripture ſo plain, but he would give ſome anſwer to it, and likewiſe alledge plenty of *Scripture* in the proof of his own *Hereſie*, while he took upon him to interpret it himſelf, (forſaking the traditionall ſenſe thereof) and would receive no anſwer to it. And if *Arrius* his deniall of that point of *Faith*, will make it un-univerſall for place, or the doctrine it ſelf new, and ſo un-univerſall for time; (as ſome in other inſtances do alledge) becauſe it was then firſt declared by reaſon of that oppoſition, then it may be lawfull under the ſame pretence for men to deny all the *traditions* of the *Church*, all the decrees of *Generall Councells* of the *Church*, and to revive all the *Hereſies* that were in the *Church*.

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§. 5. Moreover to attribute conditionall infallibility to the *Church*, and not abſolute in all that ſhe delivers (* as ſome *Proteſtants* do) making her infallible onely while ſhe follows the *Scripture* and *Univerſall Tradition*, is to give her no more priviledge then to a child or fool, who are alſo infallible while they affirm nothing, but what is agreeable to *Scripture* and *Univerſall Tradition*. But if we know not *Scripture* nor *Tradition* but by the Churches direction, how ſhall we know in her expoſition of *Scripture*, and deciding of controverſies, that ſhe doth erre, unleſſe we know it from her alſo? ſeeing her authority in the one is as good as in the other, and by thoſe reaſons that we may deny the truth of the one, we may deny the other. And if ſhe ſay, ſhe have expounded Scripture truly, and decided controverſies aright, by the rule of *Scripture* and *Tradition*, who ſhall gainſay her? Can any man be

* *Chillingworth pag.* 118. *Pet. Martyr loc. Com. claſ.* 4. *c.* 4. *ſect.* 21. *Confeſſ. Helvet. c.* 17.

ſo fooliſh as to think his word is of more credit then the whole *Churches*? Or that his reaſon is better then hers ? Or that if ſhe may erre from her rule, he may not do ſo alſo ? And if their infallibilities be both of the ſame ſtrength, who in his right mind would not believe millions affirming the ſame thing, rather than one, or ſome few affirming the contrary? If there were a rule ſo plain and clear that all men underſtood it, and none could pervert it, then there were no need of a judge or directer ; but if the rule be obſcure, or liable to miſinterpretation, as all words are, let them be expreſſed never ſo plainly, then it is meet that there ſhould not onely be a *Judge*, but that this *Judge* ſhould be *infallible*, ſeeing the buſineſſe concerns the ſalvation of mankind, and not be ſubject to the petty after-examinations of proud and diſcontented people, as if one or more of them did know the meaning of the rule better than the Judge, when that Judge is the univerſall *Church*. And that which theſe men affirm in this matter amounts to this wiſe Maxime ; *That the*

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Church is infallible, while ſhe is infallible: and ſo is the *Devill.*

§. 6. Frivolous then and without foundation, is that late ſtarted diſtinction of points fundamentall, and not fundamentall, and the aſſertion built thereon; That the *Church* may erre in the one and not in the other; and ſo by conſequence we are not bound to believe her in all things. Indeed in regard of the materiall object or thing to be believed, ſome points are fundamentall, others not; that is, ſome points are to be believed explicitely and diſtinctly, others not: and more points are to be believed explicitely, by ſome than by others, as I have ſhewed before, ſpeaking of points neceſſary to ſalvation. But in regard of the formall object and motive for which we believe, namely, the truth of God revealing it by his *Church*, there is no diſtinction of points of faith, we being equally bound to believe all that is ſufficiently propoſed unto us, as revealed by God, whether the matter be great or ſmall: and whether the points be fundamentall in their matter or no, yet they

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are propoſed unto us by the ſame authority, therefore we are bound equally, with the ſame firmeneſſe of faith, to believe every one as any one. For example, the *Creed* of the *Apoſtles* contains divers fundamentall points, as the *Deity*, *Trinity* of *Perſons*, *Incarnation*, *Paſſion* and *Reſurrection* of our *Saviour*; it contains alſo ſome points for their matter and nature in themſelves not fundamentall, as under what judge he ſuffered, that he was buried, and the circumſtance of time when he roſe again, to wit, the third day; Now whoſoever knows theſe to be contained in the *Apoſtles Creed* is bound to believe them as firmely as the other, and the denyall of any one of them, is a fundamentall and damnable errour, a giving of God the lie. For the nature of faith doth not ariſe from the greatneſs or ſmallneſſe of the thing believed, for then there ſhould be as many different faiths, as there are points to be believed, but from the motive for which a man believes, which is Gods revelation teſtified by the *Church*, which being alike for all objects,

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it is manifeſt, that they that in things equally revealed by God, do grant one thing and deny another, do forſake the very formall motive of faith, Gods revelation, and ſo have no true divine faith at all.

§. 7. Moreover if the *Churches infallibility* be tied to a certain matter in *Religion*, then it is meet we ſhould know that firſt, that ſo we may accordingly apply our belief: if it be fundamentall, then without doubt to imbrace it, if not, to exerciſe our liberty, and believe it ſo far as we ſee cauſe; but then we muſt know the matter wherein ſhe is infallible, diſtinctly and particularly, as alſo infallibly, or elſe we may miſtake, and believe, when we need not, and disbelieve when we ought not. Now from whence ſhall we have this knowledge? God hath no where revealed it, and it ought to have been revealed together with the Commiſſion given to the *Church* to teach, or elſe ſhe might have deceived us before the caution came; but the *Church* it ſelf hath told us no ſuch matter; we have no ſuch

Tradition;

Tradition; therefore we muſt have this moſt fundamentall point of all the reſt, which is, to know what is fundamentall, and what not, either by inſpiration, or by the ſtrength of reaſon, both which are ridiculous; or by ſome authority coequall to the *Churches*, and yet not hers, which is moſt abſurd. And in this buſineſſe, the *Proteſtants* ſeemed unto me, to deal as obſcurely and deceiptfully, as did once *Richard* the ſecond *King of England*, who in a return to peace betwixt him and his Subjects, granted pardon to all, except fifteen, but would not declare what their names were; but if at any time he had a mind, out of ſome new diſpleaſure, to cut off any man, he would ſay, he was one of the fifteen, whom he excepted from the benefit of his pardon: In like manner the *Proteſtants* ſay, we will believe the *Church* in all points, but thoſe that are not fundamentall, not expreſſing what they are; and when they have a wanton diſpoſition to deny their belief to ſomething that the *Church* hath declared, they ſhelter their denyall under the protection

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of this unlimited diſtinction, and ſay it is a point not fundamentall. And if on the other ſide they find it for their advantage to cloſe with other *Churches*, they ſay; they are one *Church* with them, becauſe forſooth they agree, in they know not what, that is, in their inexplicable fundamentalls.

§. 8. But *Chillingworth* (*pag.* 137. *ſect.* 20.) hath undertaken to give us, though not a catalogue, yet a deſcription, (as he ſuppoſes) by which we may diſcern between fundamentalls and not fundamentalls, or circumſtantialls, as he calls them. The former being ſuch as are revealed by God, and commanded to be preached to all, and believed by all. The later ſuch, as though God hath revealed them, yet the *Paſtors* of the Church are not bound under pain of damnation, particularly to teach them unto all, and the people may ſecurely be ignorant of them. And this is even the ſame obſcurity in more words; for what is to be preached to all, and believed by all, and what the Paſtors may forbear to preach, and the people

people may be ignorant of (eſpecially ſeeing the ſame degree of ignorance is not ſecure to all people alike, but receives infinite variety, according to their meanes of knowledge) is as undeterminable, as what is fundamentall and what not. But ſuppoſe the *Paſtors* do preach more than they are bound to preach, and reveal that truth, which if it had not been revealed, the people might ſafely have been ignorant of, may they be ignorant or unbelieving now it is revealed to them? If they be, then they deny that very authority, upon which they believed the moſt fundamentall points, which is the ground of all belief, and by conſequence deny the whole faith: From whence we may ſee, that the *Paſtors* teaching is not to be ſtinted by the things the people ought neceſſarily to believe; but the peoples neceſſity of believing ought to be enlarged according to the meaſure of the *Paſtors* preaching. The *Church* is not confined to the teaching of fundamentalls only for the matter, but whatſoever ſhe teacheth is fundamentall for the form, and motive

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of belief. The circumſtantialls are (as he confeſſeth) revealed by God to the *Church*, and if the *Church* reveal them to the people, the people muſt either believe them, or deny to believe God. And though common people, and others alſo, may ſafely be ignorant, before they have been inſtructed, yet they may not be ſo after; nor hath God confined the *Paſtors* inſtructing of the people to any certain matter, to fundamentalls only; for *Chriſt* bids his *Apoſtles* teach all Nations, to obſerve all things, whatſoever he commanded them. (*Mat.* 28.20.) And though common people may ſafely be ignorant of many things, yet they muſt not be unbelieving of any thing; but by an implicite faith at the leaſt, believe all that the *Church* believes, by adhering, and reſigning themſelves to her, being prepared to believe explicitely what and when ſhe ſhall declare it to them; Which faith is originally and fundamentally built upon the Word of God, not as written, but as delivered by the *Tradition of the Church*, ſucceſſively from the *Apoſtles*; upon

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the authority whereof, we believe that both Scriptures and all other Articles of faith were delivered to them by the *Apoſtles*; to the *Apoſtles*, by *Chriſt*; to *Chriſt*, by God, the fountain of all truth.

Chap. IX.

That there is and ever ſhall be a viſible Church *upon earth*; *And that this Church is one, holy, Catholique and Apoſtolique.*

§ 1. NOw conſidering all that hath been ſaid before, the ſumme whereof is this; That we have no means to know certainly the doctrines of the *Apoſtles*, but only the *Tradition* of the *Church*, and that that *Tradition* is, and ought to be infallible; hence I conceived, that this conſequence was neceſſary, that there ſhould be, and is alwaies, a viſible *Church* in the world, to whoſe *Traditions* men might cleave; and that this *Church* is *one, univerſall, Apoſtolicall, Holy.*

Firſt there is alwaies a true *Church* of *Chriſt*

Chriſt in the world; for if there be no means for men to know that Scriptures, and all other Articles came from *Chriſt* and his *Apoſtles*, and ſo conſequently from God, but the *Tradition* of the *Church*, then there muſt needs be in all ages a *Church*, receiving and delivering theſe *Traditions*, elſe men in ſome age ſince *Chriſt*, ſhould have been deſtitute of the ordinary means of ſalvation, becauſe they had no means to know aſſuredly the doctrines of *Chriſtianity*, without aſſured faith whereof, no man can be ſaved. And although a falſe *Church* may deliver the true Word of God, as it is contained in the *Scripture* and the *Creed*, yea even a *Jew* or *Heathen* may do ſo, for this is caſuall; yet none but a true *Church* can deliver the Word of God, with aſſurance to the receiver that the Text is incorrupt, thereby binding him to the belief thereof. Now it is neceſſary that men have the true *Scripture*, not only caſually, but they muſt be ſure the Text thereof be uncorrupt; therefore there muſt be a true unerring *Church*, whoſe authority is ſo authentique,

thentique, that it is a ſufficient warrant for men to believe the doctrine ſhe delivers, to come from the *Apoſtles*.

Secondly, this *Church* muſt be alwaies viſible and conſpicuous; For the *Traditions* of the *Church*, muſt ever be famous, and moſt notoriouſly known in the world, that a *Chriſtian* may truly ſay with S. *Auguſtine*, (*De utilit. cred. c.* 14.) *I believe nothing but the conſent of Nations and Countries, and moſt celebrious fame.* Now if the *Church* were at any time inviſible, or very ſecret and hidden, then could not her Traditions be famouſly known, nor could men, that were willing to ſubmit themſelves to her directions, know where to find her, out of whoſe communion they cannot attain ſalvation.

Thirdly, this *Church* is *Apoſtolicall*, that is, derived from the *Apoſtolicall Sea*, by the ſucceſſion of *Biſhops* and *Paſtors*; for elſe how can we be aſſured that we have the *Apoſtles doctrine*? It muſt be one generation that muſt certifie another; and if there ſhould be any interruption, in that time, all might be loſt

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and changed. And how could the *Tradition* of *Chriſtian Doctrine* be notoriouſly *Apoſtolicall*, if the *Church*, delivering the ſame, hath not a manifeſt and conſpicuous pedigree and derivation from the *Apoſtles*? Which is a convincing argument uſed by S. *Auguſtine* (*Epiſt.* 48. *circa med.*) *How do we truſt out of the divine writings, that we have manifeſtly received Chriſt, if we have not alſo from thence manifeſtly received his Church?* The *Church* that hath a lineall ſucceſſion of *Biſhops* from the *Apoſtles*, famous and illuſtrious, whereof not one hath been oppoſite in *Religion* to his immediate predeceſſor, proves evidently that this *Church* hath the Doctrine of the *Apoſtles*. For as in the rank of three hundred ſtones ranked in order, if no two ſtones be found in that line of different colour, then if the firſt be white, the ſecond is white, and ſo the reſt unto the laſt; even ſo if there be a ſucceſſion of three hundred *Biſhops* all of the ſame *Religion*, if the firſt have the *Religion* of the *Apoſtles* and S. *Peter*, the ſecond hath, and

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ſo the reſt even unto the laſt.

Fourthly, this *Church* is one, that is, all the *Paſtors* and *Preachers* deliver, and conſequently all her *Diſciples* and *children* believe one and the ſame Faith. For if the Preachers and Paſtors of the *Church* diſagree about matters, which they preach as neceſſary points of Faith, they loſe all their credit and authority; for who will believe witneſſes on their own words, if they diſagree in their teſtimony?

Fifthly, I infer, that this *Church* is *univerſall*, ſpread over all Nations, that ſhe may be ſaid to be every where, morally ſpeaking, that is, according to common humane account, by which a thing diffuſeth over a great part of the world, and famouſly known, is ſaid to be every where; In this manner, the *Apoſtle* ſaid, that the faith of the *Romans was renowned in the whole world* (*Rom.* 1.12.) that ſo the whole world may take notice of her, as of a worthy and credible witneſſe of *Chriſtian Tradition*, howſoever her outward glory and ſplendour, peace

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and tranquility, in ſome places and at ſome times be more or leſſe eclipſed, and ſhe be not alwaies in all places at once. And the reaſon of this perpetuall viſible univerſality is, becauſe the *Tradition* of the *Church* is the ſole ordinary meanes of faith toward the Word of God. This *Tradition* therefore muſt be ſo delivered, as that it may be known to all men, ſeeing God will have all men (without exception of any Nation) *to be ſaved, and come to the knowledge of the truth,* (1. *Tim.* 2. 4.) which they cannot do, unleſſe the *Church* be ſo diffuſed in the world, that all known Nations may take notice of her. And Gods will that all men ſhould be ſaved, though it be but an *antecedent will,* as Schoolemen call it, yet it infers two things, which ſome *Proteſtants* deny; firſt the ſalvation of all men; ſecondly the means of their ſalvation. In reſpect of the means, the Will of God is abſolute that all men in ſome ſort or other have ſufficient means of ſalvation. In reſpect of the end, to wit, the ſalvation of all men, the will of God is not abſolute, but as Schoole-

Schoolemen ſay, *virtually conditionall*; that is, God hath a will that all men be ſaved, as much as lies in him, if the courſe of his Providence be not intercepted, and men will cooperate with his grace. And the reaſon why ſome Nations hear not the *Goſpell* and Word of God, is not the defect of his *Church*, but the want of working in the naturall cauſes, to diſcover ſuch Countries; which defect God will not ever miraculouſly ſupply. But if the *Church* were inviſible to the world, and hoarded up her *Religion* to her ſelfe, either not daring, or not willing to profeſſe and preach the ſame unto others; Nations may be known, and yet the Word of God not known to them. If therefore this *Church* ſhould be hidden for a long time, mens ſouls ſhould periſh, not through defect in the naturall cauſes, but only through the hiddenneſſe, obſcurity, and wretchednеſſe of the ſupernaturall means, to wit, of the *Church*; not endewed with ſo much zeal and courage, as to profeſſe her *Religion*, and to propagate it in the world, which cannot be;

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Therefore it is impoſſible that the true Church ſhould not be ever univerſall, and famouſly known.

Sixthly, this *Church* is *holy*, both in life and Doctrine. *Holy* for life, ſhining in all admirable ſanctity, the raies whereof do overcome the hearts of the beholders; ſuch as the *Holy Apoſtles* gave example of, as of poverty, chaſtity, obedience, charity, in undergoing all forms of labour, and danger for the ſafety of ſoules; patience invincible in the rough handling of themſelves by wonderfull faſtings, and all kind of auſterities; fortitude heroicall in ſuffering martyrdome, not only with patience, but with joy, though given them in all the moſt hideous ſhapes, that mans imagination, ſteeled with mailce, could invent. And although this kind of ſanctity does not ſhine in al the members of the *Church*, but in the more eminent profeſſors, and principally in the *Paſtors*, yet if this kind of ſanctity together with Miracles were wanting, ſhe could not be ſo ſufficient a witneſſe to *Infidells*, who ordinarily are not won to the affection,

and admiration of *Chriſtianity*, but by beholding ſuch wonders of power, and ſanctity in the Profeſſors thereof. Holy ſhe is alſo for doctrine, in regard her traditions are divine and holy, without commixture of error; for if the *Church* could deliver any one, or few errors, intermingled with many truths, her *Traditions* even of the truth were queſtionable, and could not be believed upon her word: Even as if we admit in *Scripture*, any error in ſmaller matters, we cannot be ſure of its infallibility in matters of greateſt moment; as he that ſhall ſay, Gods written word is falſe, or uncertain, when it tells him, that S. *Paul* left his cloak at *Troas*, may alſo ſay with as much reaſon, that it is falſe or uncertain, when it tells him that *Chriſt* was born of the *Virgin Mary*: Even ſo he that grants that ſome part of *Traditions* or the Word of God unwritten, may be falſe; infers by conſequence, that every part thereof may be ſo; and that becauſe we have no antecedent ground or touch-ſtone to try *Traditions* by, but they muſt be believed for their own

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ſakes, being therein more fundamentall than the *Scriptures*, which are not known to be *Apoſtolicall*, but by *Tradition*; whereas perpetuall *Tradition* is known to come from the *Apoſtles* by its owne light; for what can be more evident, then that that is from the *Apoſtles*, which is delivered as *Apoſtolicall* by perpetuall ſucceſſion of *Prieſts* and people, affirming and believing the ſame.

§. 2. But againſt this truth, that if the *Church* may erre in one thing, neither we, nor ſhe can be ſure that ſhe ſpeaks truth in any thing, *Chillingworth* (*pag.* 117. *ſect.* 106.) makes theſe (in my judgement) impertinent interrogations: *A Judge may poſſibly erre in Judgement, can he therefore never have aſſurance that he hath judged right? A travailer may poſſibly miſtake his way, muſt I therefore be doubtfull whether I am in the right way, from my hall to my chamber?* In which he weakly falls into compariſon betwixt matters which are the object of the ſenſe, or of the underſtanding, and of faith, which in this caſe have no pro-

portion betwixt them. For the doctrines of faith, (as they are of faith, being altogether, and all equally, without the reach of our knowledge) we have no way to attain to, but by the help of others, whom we muſt abſolutely believe; and if we know that they may deliver that which is falſe to us, we can never be ſure that any thing they deliver to us, is not falſe, unleſſe we had ſome ſuperiour rule to try and examine their *Traditions* by, which certainly we have not. Nor can the *Church* it ſelf, if ſhe may erre in the delivery of one thing, be ſure that ſhe doth not erre in every thing, becauſe ſhe hath no infallible rule to examine her doctrines by, out of her ſelf; who if ſhe be aſſiſted by the *Holy Ghoſt*, cannot erre in any thing; if not, for ought ſhe knowes ſhe doth in all things. Now that the *Church* is aſſiſted by God, and that mans reaſon cannot be the higheſt judge, to whom the laſt appeal is made in matters of faith, which deſcend from God, I have ſhewed before. As for a humane Judge, as he may erre through ignorance, wilfullneſſe,

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or negligence, which to conceive of the *Church*, is abſurd, yea blaſphemous, ſhe having *Chriſt* for her Head, and the *Holy Ghoſt* for her *Spirit*; ſo he cannot be more certain of the truth of his judgement, than his reaſon can make him, which wil not reach to an abſolute infallibility. And as a travayler may miſtake his way in one journey, ſo he may in another, if he have no more certainty nor better guide of the one way, than of the other; which is the *Churches* caſe in propounding and believing matters of Faith, revealed to her by God, which, like the Circumference from the Center, are all equally diſtant from our knowledge, and the *Church* hath an equall Prerogative of infallibility by the guidance of the *Holy Ghoſt* in all, who therefore can erre in nothing, or in all things, which ſhe ſaith ſhe ſo receives, and delivers. Yet *Chillingworth* ſaith that his conſequences are as like the other, as an egge to an egge, or milk to milk; but more truly, they are as like as an egge to an oyſter, or milk to ink.

§. 3. And leſt any *Proteſtant*, who honours the *Scriptures* much with his lips, though he be far removed with his heart, ſhould think that I am injurious to the *Scripture*, in ſaying that *Tradition* is more fundamentall, than *Scripture* it ſelf, I deſire him to take notice, that *Tradition* and *Scripture* according to different compariſons, are equall and ſuperiour the one to the other. Compare them in reſpect of certainty of truth, they are equall, both being the Word of God, the one written, the other unwritten, and ſo both infinitely certain. Compare them in reſpect of depth, of ſublimity, and variety of doctrine, the *Scripture* is far ſuperiour to *Tradition*, *Tradition* being plain and eaſie doctrine, concerning the common, capitall, and practicall Articles of *Chriſtianity*, whereas the *Scripture* is full of high and hidden ſenſes, and furniſhed with great variety of examples, diſcourſes, and all manner of learning. Compare them in reſpect of antiquity, and evidence of being the *Apoſtles*, the *Scripture* is inferiour to *Tradition*, in time

time and knowledge, and cannot be proved directly to be the *Apoſtles*, and therefore Gods, but by *Tradition*. As *Philoſophy* is more perfect than *Logick*, and *Rhetorick* than *Grammar*, in reſpect of high and excellent knowledge; yet *Logick* is more prime, originall, and fundamentall than *Philoſophy*, *Grammar* than *Rhetorique*, without the rules and principles whereof they cannot be learned: Even ſo *Tradition* is more prime and originall than *Scripture*, though *Scripture* in reſpect of depth, and ſublimity of diſcourſe, be more excellent then *Tradition*.

CHAP. X.

That the Roman is that one, holy, Catholique and Apoſtolique Church.

THeſe premiſes conſidered, I look'd round about to ſee amongſt all the ſocieties of the world profeſſing the name of *Chriſt*, to which of them the title and dignity of the *Church*, might moſt juſtly be applied; and I found that the *Roman Church*,

Church, that is the multitude of *Chriſtians*, ſpread over the face of the known world, adhering to the doctrine of the *Church of Rome*, is the *One*, *Holy*, *Catholique* and *Apoſtolique Church*. The vulgar objection againſt the title of *Catholique Roman*, that is, ſay they, univerſall, and yet but particular, ſeemed very childiſh; the one title being applyed in regard of the doctrine, and the extent thereof, which is univerſall; the other of the diſcipline, and the fountain, and head thereof, which is particular, from the *Biſhop of Rome*. For the word *Catholique* is taken three waies, to wit, *formally*, *cauſally*, and *participatively*. *Formally*, the univerſall *Church* only, that is to ſay, the ſociety of all the true particular *Churches*, united in one ſelfſame *Communion*, is called *Catholique*. *Cauſally*, the *Roman Church* is called *Catholique*, for as much as ſhe infuſeth univerſality into all the whole body of the *Catholique Church*. For to conſtitute univerſality there muſt be two things, one that may be inſtead of matter thereto, to wit, the multitude; and

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the other inſtead of form thereto, to wit, unity; for a multitude without unity, do not properly make univerſality; *Take away unity from the multitude*, (ſaith S. Auguſtine) *and it is a tumult, but bring in unity, and it is a people.* *De verb. Dom. ſecundum Luc. Serm. 26.* Therefore the *Roman Church* (which as the center and beginning of the *Eccleſiaſticall Communion*, infuſeth unity, which is the form of univerſality, into the *Catholique Church*) may be called *Catholique* cauſally, though in her own being ſhe be particular: Even as the chief *Captain* of an Army, on whom all the inferiour *Captains*, *Officers*, and common *Souldiers* have their dependency, and with whom they hold correſpondency, is called *the Generall*, though he be but one particular man, becauſe it is he, that (by the relation that all others have to him) gives unity to the whole body of the Army. And thirdly, particular *Churches* are called *Catholique, participatively*, becauſe they agree and partici-

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pate in doctrine and Communion with the *Catholique Church.*

§. 2. Now I was induced to believe, that the *Roman Church* is the only true *Catholike Church*, by theſe enſuing reaſons. Firſt, God being the *Prime Verity*, revealing truth, cannot ſuffer the knowledge of ſaving doctrine to be impoſſible, but it is impoſſible, if it be hidden; or if a falſe means of knowledge thereof, be ſo dreſt with the marks of the true, as that the true become undiſcernable from it: And if the *Roman* be not the true *Catholike Church* and *Tradition*, then the true Catholique Church and *Tradition* is hidden, and a falſe Church hath the marks of the true ſo clearly; that no other can with any colour pretend to be *Catholique* rather than it; that is, to have doctrine delivered from the *Apoſtles* by whole worlds of *Chriſtian Fathers*, to whole worlds of *Chriſtian children.* Hence either there is no means left aſſuredly to know the ſaving truth, or elſe it muſt be inward teaching by immediate revelation, without any externall infallible

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means; or the *Scripture*, known to be the Word of God, and truly interpreted, by the light and evidence of the things, or by the force of naturall reason, the vanity and falshood whereof I have already shewed: for knowledge of supernaturall truth, by the light and lustre of the doctrine, is proper to the *Church triumphant*, inward assurance without an externall infallible ground is proper unto *Prophets* and the first publishers of *Religion*. Hence it may be concluded, that if God be the *Prime Verity*, teaching *Christian Religion* darkly, without making men see the the light of things believed; and mediately, by some externall infallible means, upon which inward assurance must rely, then he must ever conserve the *Catholique Church* and *Tradition* visible, and conspicuous, that the same may be by sensible marks discerned.

And if any object, that the senses of men in this search may be deceived, through naturall invincible fallibility of their organs, and so be no ground of faith, that is altogether infallible; I answer,

ſwer, that evidence had by ſenſe, being but the private ſenſe of one man, is not ordinarily fallible; but when the ſame is alſo publique and generall, that is, when a whole world of men concur with him, then his evidence is altogether infallible. Beſides, ſeeing God will not teach men immediately, but will have them cleave to an externall infallible means, and to find out this means by the ſenſible evidence of the thing, he is in a manner bound by the perfection of his veracity to aſſiſt mens ſenſes with his providence, that therein they be not deceived, when they uſe ſuch diligence, as men ordinarily uſe, that they be not deceived by their ſenſes. Now what greater evidence can one have, that he is not deceived in this matter of ſenſe, that the *Roman* doctrine is the *Catholique*, that is, doctrine delivered from the *Apoſtles*, by worlds of *Chriſtian Anceſtors*, unanimous amongſt themſelves in all matters of faith: what greater aſſurance (I ſay) can one have, that herein he ſees aright, than a whole world of men profeſſing to ſee the ſame

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that he doth? And ſurely this was the meaning of God by the *Prophet Eſay*, when ſpeaking of the *Church of Chriſt*, he calls it *a direct way, ſo that fools cannot erre therein, (Eſa* 35 8.) which cannot be, but by following a world of Anceſtors going before them in the ſame Tract. Otherwiſe it is not only poſſible for fools, but even for them that ſeem to be wiſeſt to erre, yea in this caſe it is impoſſible to be otherwiſe.

And if it be further objected, that *I believe the Catholike Church*, is an Article of Faith, and *Faith is the argument of things not ſeen*. I anſwer, an Article of Faith may be viſible according to the ſubſtance of the thing, and yet inviſible according to the manner it is believed in the *Creed*. The third Article, *He ſuffered under Pontius Pilate, was crucified, dead, and buried*, according to the ſubſtance of the thing, was evident to ſenſe, and ſeen of the *Jewes*, and is now believed of their poſterity; but according to the manner that it is believed in the *Creed*, to wit, that herein the Word of

God by his *Prophets* was fulfilled, and that it was done for the ſalvation of man; in this manner this viſible Article is inviſible, and ſo it is believed in the *Creed*. In like manner that there is in the world *a Catholike Church*, and that the *Roman* is this *Catholike Church*, *Pagans*, *Jewes*, and *Heretiques* (if they ſhut not their eyes againſt the light) do clearly behold; but that herein the Word of God, concerning the perpetuall amplitude of his *Church*, is accompliſhed, that this is an effect of Gods veracity, to the end that the means to learn ſaving truth may not be hidden, this is a thing inviſible; and according to this notion the *Catholique Church* is propoſed in the *Creed*.

Secondly, Propoſitions of Faith muſt be inviſible according to the *Predicate* or thing believed, but not alwaies according to the *Subject*, or thing whereof we believe ſome other thing. The things the *Apoſtles* believed of *Chriſt*, to wit, that he was the Son of God, the *Saviour* of the world, were things inviſible; but the ſubject and perſon of whom they did

believe

believe theſe things, was viſible to them; yea God did of purpoſe by his *Prophets* foretell certain tokens, whereby that ſubject might by ſenſe be ſeen and diſcerned from all other, that might pretend the name of *Chriſt*; or elſe his coming into the world to teach the truth, had been to little purpoſe. In this ſort the *Predicate* or thing beileved in this Article, *the Holy Catholique Church*, to wit, *Holy*, is inviſible, but the *Subject*, to wit, the *Catholique Church*, which we affirm and believe to be holy in her doctrine, is viſrble and conſpicuous to all. Yea God hath of purpoſe foretold ſigns and tokens, whereby ſhe may by ſenſe be clearly diſcerned from all other that may pretend to the title of *Catholique*. For, were not this ſubject, the *Holy Catholique Church*, which we believe to be holy and infallible in her teaching, viſible and diſcernable from all other that pretend to that title, of what uſe were it to believe, that there is ſuch an infallible teaching *Church* in the world, hidden we know not where, like a Candle under a Buſhell, or a needle in a bottle of hey?

§. 3. Secondly, if there muſt be alwaies in the world (as was proved before) *one, holy, Catholike* and *Apoſtolike Church*, that is, a *Church* delivering doctrines *uniformly*, thereby making them credible; *univerſally*, thereby making them famouſly known to mankind; *holily*, ſo making them certain, and ſuch, as that on them we may ſecurely rely; *Apoſtolically*, ſo making them flow in the channell of a never interrupted ſucceſſion of *Biſhops* from the *Apoſtles*; then this Church muſt be either the *Roman* or the *Proteſtant*, or ſome other oppoſite to both. *Proteſtants* cannot ſay a *Church* oppoſite to both, for then they ſhould be condemned in their own judgement, and be bound to conform themſelves to that *Church*, which can be no other but the *Grecian*; a *Church* holding as many doctrines which the *Proteſtants* diſlike, as the *Church of Rome*; as might eaſily be proved if need were. It is further manifeſt, that the *Proteſtants* are not this *One, Holy, Catholique and Apoſtolique Church*, ſince their revolt and ſeparation from the *Church of*

Rome

Rome; becauſe in that very act of ſeparation they did extinguiſh all theſe titles; for they changed the doctrines they once held, they forſook the body whereof they were Members, brake off from the ſtock of that tree whereof they were branches; neither in their departure did they joyne themſelves with any other *Church* different from the *Roman*, profeſſing the particular *Proteſtant* doctrines; ſo that they made a new *Church* of their own not agreeing in all points of faith, with any that went before; neither have they which have come after them (as there are very many *Sects* riſen out of the firſt *Proteſtant*) agreed with them. And therefore there is none, or the *Roman* is the *One, Holy, Catholique and Apoſtolike Church.*

§. 4. Thirdly, the *Proteſtants* had the *Holy Scripture* from the *Holy, Catholike, and Apoſtolike Church*, otherwiſe they cannot be ſure that they are the true *Scriptures* of the *Apoſtles*; becauſe the teſtimony and *Tradition* of any other *Church* is fallible, and may deceive them; And if

it may, for ought they know it hath, ſeeing they lived not in the *Apoſtles* daies, thereby to make themſelves certain thereof; and ſo they will be altogether uncertain of that which they make the only object of their faith. Now it is moſt certain that they had the *Scriptures* from the *Roman Church*, acknowledged by *Luther* himſelf, (*cont. Anab. To. 7. German. Jen. fol.* 169.) and alſo by *Doctor Whitaker*; (*de Eccleſ. l. 3. p.* 369.) only they took the wicked boldneſſe to cancell ſome parts thereof; therefore, they muſt either acknowledge, that they are not ſure that the *Scripture* is the Word of God, or that the *Church of Rome*, from whom they received it, is the true *Church*. And if the true *Church* hath delivered the true Text of *Scripture*, then hath ſhe alſo, together with the true Text, delivered the true *Apoſtolicall* ſenſe; becauſe the *Apoſtles* themſelves did not deliver to her the bare Text, but with it the true ſenſe, to be delivered perpetually to poſterity; not by making a large and entire comment of all difficult places, but by delivering with

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the Text the ſenſe alſo, about the main and principall points: So that they, who by *Tradition* receive from the *Apoſtles* the true Text, muſt together with it receive the true ſenſe. Now principall * *Proteſtants* affirm the former, ſaying, *No man doubteth, but the Primitive Church received from the Apoſtles, and Apoſtolicall men, not only the Text of Scripture, but alſo the right and native ſenſe*; Which is agreeable to the doctrine of the * *Fathers*, that from the *Apoſtles*, together *with the Text, deſcends the line of Apoſtolicall interpretation, ſquared according to the Eccleſiaſticall and Catholique ſenſe.* Whereupon S. *Auguſtine* (*de util. cred. c.* 14.) affirms the later, that they that deliver the Text of *Chriſts Goſpell*, muſt alſo deliver the Expoſition, ſaying, *that he would ſooner refuſe to bilieve Chriſt, than learn any thing concerning him,*

* *Chemnit. examen. Cont. Trid. p.* 1. *fol.* 74. *Bancrofts Survey, p.* 379.

* *Vincentius Lyrinenſ. cap.* 2.

him, but of thoſe by whom he was brought to believe Chriſt. For they that can deliver by uniform *Tradition* a falſe ſenſe, may alſo deliver a falſe Text, as received from the *Apoſtles*; their freedom from, or liableneſſe to error in both being equall. If therefore the *Church of Rome* have delivered the true Text, then ſhe hath alſo delivered and preſerved the true ſenſe, or elſe we are ſure of neither; and ſo ſhe only is the *true, holy, Catholique, and Apoſtolique Church*; or elſe there is none.

§. 5. Fourthly, it is granted by *Proteſtants*, that the *Roman Church* was once the true *Church*, and it cannot be proved that ſhe hath changed her doctrine ſince the *Apoſtles* time, therefore ſhe is ſtill the ſame true *Church*. And that ſhe hath not changed her Doctrine is thus proved; The Doctrines that have continued for divers ages in the *Chriſtian Church*, and no time of their beginning can be aſſigned, muſt needs be doctrines deſcending from the *Apoſtles*, and unchanged; and ſuch are the Doctrines of the *Church of Rome*,

Rome. That the doctrines of the *Roman Church* which *Proteſtants* reject, have been univerſally received for many hundreds of years, is by many learned *Proteſtants* confeſſed. *Perkins (In his Expoſition of the Creed, p. 307. and 400.)* ſaith, *during the ſpace of nine hundred years, the Popiſh Hereſie hath ſpread it ſelf over the whole world, and for many hundred years an univerſall Apoſtacy over-ſpread the whole face of the earth; ſo that our Proteſtant Church was not then viſible to the world.* Fulk *(In his Treatiſe ag. Stapleton, and Martiall p. 25.)* ſaith, *the Pope hath blinded the world theſe many hundred years, ſome ſay* 900. *ſome* 1000. *ſome* 1200. And Napier (*On the Revelat. p.* 64.) ſaith, *The Antichriſtian and Papiſticall reign began about the year three hundred and ſixteen after Chriſt,* (which is now above 1300. years ago) *raigning univerſally without debateable contradiction, Gods true Church abiding certainly hidden and latent.* Secondly, *Proteſtants* cannot tell the time when the *Church of Rome* began to

change and ſwerve from the *Apoſtolicall doctrine*, therefore doubtleſſe ſhe hath never changed her faith. Now that doctrines univerſally received, although they be not written, are Doctrines derived from the *Apoſtles*, is affirmed by S. *Auguſtine* (*De Baptiſ. lib.* 5. *c.* 23.) and allowed by *D. Whitguift, Archbiſhop of Canterbury*, who in his book againſt *Puritanes*; (*p.*351. 352.) citing divers *Proteſtants*, as concurring in opinion with him, ſaith, *whatſoever opinions are not known to have begun ſince the Apoſtles time, the ſame are not new or ſecundary, but received their originall from the Apoſtles*. But becauſe this principle of Chriſtian divinity brings in (as *Cartwright the Puritane* there alledged ſpeaks) *all Popery in the judgement of all men*, I will further demonſtrate it, though of it ſelf it be clear enough.

Chriſt by his Spirit being ſtill preſent with his *Church*, cannot permit errors in Faith ſo to creep into the *Church*, as that by the very principles of *Chriſtianity* they become unreformable; but if errors ſo

creep

creep into the *Church*, as that their beginning cannot be known, and their progreſſe become univerſall, then do they ſo enter and prevail, that by the principles of *Chriſtianity*, they are paſt reformation; and that becauſe whoſoever undertakes to reform them, is to be condemned as an *Heretique*; for he that will undertake to reform Doctrines univerſally received by the *Church*, oppoſeth himſelf againſt the whole *Church*, and is therefore by a known and received Principle of *Chriſtianity* and *Chriſts* own precept, to be accounted as *a Heathen and a Publican*, *Mat.* 18. 17. And as S. *Auguſtine* ſaith, (*Epiſt.* 118.) *To diſpute againſt the whole Church is inſolent madneſſe*: For, the *Church* by *Chriſt* is appointed the Judge and corrector of all others, as our *Saviour* ſaith, *tell the Church*, and therefore is not to be judged nor corrected by any; he that hath the high preſumption to do ſo, preſently pulls on himſelf the cenſure of a *Heathen*. And juſtly too, for (like the *Giants* amongſt the *Poets*, who waged war againſt the *Gods*)

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he doth not only oppoſe the preſent *Church*, but the *Church* of all ages, even the *Apoſtles* themſelves; *and who is ſufficient for theſe things?* And he begins a new courſe of *Chriſtianity*, ſeeking to overthrow that Doctrine which is univerſally received, and cannot be proved by any *Tradition* of Anceſtors to be otherwiſe planted in the world, than by the *Apoſtles* themſelves, through the power of innumerable miracles. Wherefore theſe Doctrines, if they be errors, are errors, whoſe reformation no man by the principles of *Chriſtianity* ought to attempt. And ſeeing it is impoſſible there ſhould be any ſuch errors, the Principle of S. *Auguſtine* ſtands firm, *That Doctrines received univerſally in the Church without any known beginning, are truly Apoſtolicall*; and of this kind are the *Roman Doctrines*, from which *Proteſtants* have revolted.

But ſome *Proteſtants* object, that the errors of the *Phariſees* were univerſally received in the *Jewiſh Church*, yet reformed by our *Saviour*. To which may be anſwered,

anſwered, that *Proteſtants* (out of their deſire to make *Catholiques* ſeem like the *Phariſees*) make themſelves ſeem as if they did not any whit underſtand the *Goſpell*. For the *Traditions* of the *Phariſees* were not univerſall *Traditions*, but certain practiſes of piety invented by themſelves, and deducted by their skill from *Scripture*, whereby they would ſeem ſingularly religious, *and not as other men*. Secondly, *Chriſt Jeſus* proving himſelf to be true God, might reform errors univerſally received; and the *Church* of the *Jewes* falling, erect a new *Church* of *Chriſtians* as he did; which is not lawfull for any one elſe to do. For *Chriſtian Religion* muſt continue to the worlds end, by vertue of the firſt *Tradition* thereof, and muſt never be interrupted without extraordinary and prophetical beginning, by immediate revelation and Miracles; If therefore errors be delivered by the full conſent of *Chriſtian Tradition*, they are irreformable.

Again ſome *Proteſtants* ſay, that one may oppoſe the whole *Church*, and con-

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ſute her errors by *Scripture*, and not be as an *Heathen* or *Heretique*; for not every one that oppoſeth the *Church* is to be accounted an *Heathen*, but only ſuch as inordinately and without juſt cauſe oppoſe it. And who I pray ſhall judge of the juſtneſſe of the cauſe? By this doctrine, every man is made an examiner and judge of the whole *Church*, and helliſh confuſion brought in thereby. For if againſt the ſentence of perpetuall univerſall *Tradition*, a private man may, without the guilt of hereſie, pretend *Scripture*, and ſtand obſtinately therein, and though the *Church* do give ſeeming and appearing anſwers (as ſome of them confeſſe) to his *Scripture*, yet condemn her anſwers, ſaying they are ſophiſticall, (as ſome of them do) what can be more diſorderly? or what is Hereticall obſtinacy, if this be not? Wherefore S. *Auguſtine* (*Epiſt.* 48.) ſaith abſolutely, *it is impoſſible men ſhould have juſt cauſe, to depart from, and impugne the whole Chriſtian Church.*

Whites Reply, p. 136.

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And why? but becauſe it is a ruled caſe in Chriſtianity, *he that heareth not the Church, is an Heretique.*

Yet notwithſtanding this, the *Proteſtants* do charge the *Church of Rome*, DE FACTO, to have faln into errors, and to have changed her faith; and that becauſe points of doctrine undefined, (about which *Doctors* have diſputed, and held different opinions) have been afterwards defined by the *Church*, ſo that it was not lawfull for any after that, to make doubt thereof; the *Church* by this means hath held in later ages, that to be DE FIDE, *a matter of faith*, which the former ages did not, and ſo (ſay they) hath changed the faith, and believes and delivers more than ſhe received from the *Apoſtles*. But this I found to be no change of faith, but only a declaration of ſome point explicitly, which was implicitly and involvedly believed before. For all the *Articles* of faith were immediately revealed by *Chriſt* to his *Apoſtles*, and by them again delivered to their poſterity; ſo that ſince, there have been no new and particular revelations

velations, but the firſt being laid up in the treaſury of the *Church*, (for which cauſe S. *Paul* calls it a DEPOSITUM, *a ſtock, or pawn*,) other truths have been deduced from thence, as occaſion hath required. For when any one endeavours to corrupt the doctrine delivered by the *Apoſtles*, the *Church* calls her *Paſtors* and *Doctors* to examine the matter, and being infallibly aſſiſted by the *Spirit of truth* (which our *Saviour* promiſed ſhould be with his *Apoſtles* to the end of the world, that is, with the *Church* their Succeſſor, which was to continue to the worlds end) ſhe declares what is true, and what is falſe; as agreeing with, or diſagreeing from that doctrine which ſhe hath received from her Fore-fathers the *Prophets* and *Apoſtles*, upon whom ſhe is built; as S. *Paul* ſaith, *built upon the foundation of the Apoſtles and Prophets:* (*Epheſ.* 2. 20.) For as in a building there is not the leaſt ſtone which reſts not upon the foundation; ſo in the doctrine of the *Catholique Church*, there is not the leaſt point which is not grounded on, or con-

contained in that which was delivered by the *Apoſtles*.

For example, in the principles of every Science are contained divers truths, which may be drawn out of them, by many ſeverall concluſions, one following another; Theſe concluſions were truths in themſelves before, though they did not ſo appear to us, till we ſaw the connexion they had with the premiſes, and how they were contained in them; And by the many ſeverall concluſions ſo drawn, the truth of thoſe principles doth more ſhew it ſelf, but doth not receive any change in it ſelfe thereby: even ſo in the prime principles of our faith, revealed immediately by God, and delivered to the *Church*, are contained all truths, that any way belong to our faith; but it was not neceſſary that the *Church* ſhould manifeſt all theſe, at their firſt meeting in *Councell*, but only ſo much in every ſeverall *Councell*, as ſhould concern the preſent occaſion of their meeting; which is ſome particular *Hereſie*, or *Hereſies* then ſprung up, and ſo more, according to the ſucceſſive growth

growth of *Hereſies*, which when ſhe hath done, ſhe cannot be charged with creating of a new faith, or altering of the old; but ſhe doth only, out of old grounds and premiſes draw ſuch concluſions, as may ſerve to deſtroy new *Hereſies*, and ſhew them to be contrary to the ancient faith.

In this manner the *Church* hath grown and increaſed in knowledge by degrees, and ſhall ſtill do ſo to the end of the world. And as the ſun ſpreads the raies of his light more and more betwixt morning and noon, and his beams diſplay themſelves in a valley, or ſome room of a houſe, where they did not before, without any change of light in the ſun himſelf; So may the Church ſpread the light of her faith, ſhewing ſuch or ſuch a point to be a divine truth; which before was not known to be ſo; or which though it were a divine truth in it ſelf, yet it was not ſo to us, for want of ſufficient propoſall, that is, of the *Church*; wherein the *Church* reſembles our *Bleſſed Saviour*, her *Lord* and *Spouſe*; who though he never received the leaſt

leaſt increaſe of grace and knowledge, from his firſt moment of his being conceived, yet the *Scripture* ſaith, *He grew in wiſdom and age, and in favour with God and men, Luc.* 2. 52. to wit, becauſe he ſhewed it more and more, in his words and actions.

This alſo further appears by the method which *Catholique Fathers* and *Doctors* obſerve in and out of *Councells*, in proving and defining points of faith; namely by having recourſe to the authority of Gods Word, contained both in *Scripture* and *Tradition*, and to the belief and practiſe of the *Church*; in ſearching whereof, the *Holy Church* joynes humane induſtry with Gods grace and aſſiſtance. For when any queſtion or doubt of faith ariſeth, particular *Doctors* ſeverally diſpute and write thereof; then if further cauſe require, the *Holy Church* aſſembles her *Paſtors* and *Doctors* together in a *generall Councell*, to examine and diſcuſſe the matter more fully, as in that firſt *Councell* of the *Apoſtles*, whereof the *Scripture* ſaith, *The Apoſtles and Elders*

Elders aſſembled together, to conſider of this word, (*Acts* 15. 6.) The *Paſtors* being thus come together, and having the preſence of our *Saviour*, and his *Holy Spirit*, (according to his promiſe) amongſt them, out of *Scripture* and *Traditions*, joyning therewith the conſent of holy *Fathers* and *Doctors* of foregoing times, ſhe doth infallibly reſolve and determine the matter; not as new, but as ancient, orthodox, and derived from her forefathers; making that which was ever in it ſelf a divine truth, ſo to appear to us, that now we may no more make queſtion thereof. So that from hence it appears, that the *Church* makes no new Articles of faith, ſuch as then may be ſaid to have their beginning, but only explications and collections out of the old, which were delivered to the *Apoſtles*, and by them to us.

And though the *Church* do thus grow in the knowledge of points of faith, yet this is no newneſſe of faith, but a maintenance of the old, with a kind of increaſe, by way of explicating that which was involved

volved: clearing that which was obſcure, defining that which was undefined, and obliging men to believe more firmly and explicitly, that which before they were not bound ſo to believe.

That is only to be called a new faith, which is contrary to that which was held before, or hath no connexion with it; and when we ceaſe to believe that which we believed before; this indeed is change of faith, the other is but encreaſe. And if this encreaſe of faith by the declaration of *Councells*, may be called a change and innovation of faith, there is no *Heretique* but may challenge antiquity to himſelf, and put novelty on the ſcore of the *Church*. For he may ſay ſuch a thing, for example, that the *Son* is of the ſame ſubſtance with the *Father*, was not held DE FIDE, *a matter of faith*, before the *Councell of Nice*, therefore it is new. That *Baptiſme* adminiſtred by *Heretiques* is good baptiſme, was not held as a matter of faith before the daies of S. *Cyprian*, therefore it is new. And the *Heretique* may ſay, that he believes only that which

which was believed before ſuch or ſuch a *Councell* (which he pleaſe, for the caſe is alike in all) and therefore he believes the ancient Faith: By which way of arguing, he may renounce the decrees of all Councells, as Noveltics, and maintain many Hereſies, as the antient Faith. Yea by this abſurdity a man may deny divers books of the *Scripture*, as the Epiſtle to the *Hebrewes*, the ſecond Epiſtle of S. *Peter*, the Epiſtle of S. *James*, of S. *Jude*, and the *Apocalyps*, with ſome others, becauſe they were not admitted for Canonicall, untill 300. or 400. years after they were written. Yet when they were declared to be Canonicall, there was no change of faith in the *Church* thereby: for the believing of theſe Books was involved in this revealed Article, *I believe in God*; and the believing of them to be Canonicall, was involved in this revealed Article, *I believe the holy Catholique Church*: onely hereby was an increaſe of the materiall object of our faith to us, not in it ſelf; we being bound upon the declaration of the *Church*, to believe that

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thing firmly and without diſpute, which before perhaps we were not ſo obliged to doe.

§. 6. A fifth argument moving me to believe that the *Roman Church* is the *Catholique*, was this: That doctrine which hath been delivered by *Tradition*, as the doctrine of our Anceſtors, without any oppoſition made by any known *Catholike Fathers* and *Doctors:* and if any did oppoſe the doctrine, he was cenſured of Novelty, and after admonition (if he perſiſted therein) was condemned of Hereſie, ſuch doctrine is derived from the *Apoſtles*, and unchanged, and ſuch is the doctrine of the *Roman Church.*

'Tis true indeed, that divers points of the *Roman doctrine* have been oppoſed, as by *Arrius*, *Pelagius*, *Berengarius*, *Waldo*, *Wickliffe*, *Huſſe*, and many others, but theſe were not accounted orthodox Fathers, but were taxed of Novelty and innovation, and for ſuch are delivered to us, by *Tradition* and hiſtory of the times wherein they lived. And it cannot be prudently imagined; that if the *Church*

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of Rome had (like theſe men) attempted to change the doctrine of the *Apoſtles*, there ſhould be no *Tradition* of it, no hiſtoricall narration of it, but that all the good and true *Catholiques* ſhould be aſleep, to this great buſineſſe of defending the flock from Wolves; or (which is more abſurd) ſhould againſt their knowledge, and conſcience ſuffer damnable errors to ſteal in, to the deſtruction of themſelves, and all the world that ſhould ſucceed them. Now the oppoſition of the *Church* in the forementioned manner, is ſo far from obſcuring the *Churches* doctrine, that it makes it far more famous, illuſtrious, and apparently *Apoſtolicall*; even as the ſun ſtrugling with a miſty morning, breaking through it, appears more beautifully glorious, and unconquerable. And this *Doctor Field* a learned *Proteſtant* confeſſeth, *when a doctrine is in any age conſtantly delivered, as a matter of faith, and as received from anceſtors, in ſuch ſort as the contradictors thereof were in the beginning noted for novelty, and if they perſiſted in contradiction, in*

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the end charged with hereſie, it is impoſſible but ſuch a doctrine ſhould come by ſucceſſion from the Apoſtles, lib. 4. ca. 14.

But *Proteſtants* think it ſufficient, that they find (as they ſay) the *Roman doctrine* contradicted in the writings of orthodox *Fathers*, though their oppoſition was not noted by antiquity, nor by the fame of *Tradition* delivered to poſterity. But this anſwer leaves no means to common people to know certainly the perpetuall *Tradition* of *Gods Church*, which is the guide of their faith, but by reading and examining the *Fathers*, which to them is impoſſible. Beſides if that ſome few obſcure and hard paſſages out of the *Fathers*, may ſuffice to call the *Tradition* of the *Church* into queſtion, then there is nothing ſo clearly and unanimouſly delivered by *Tradition*, but may fall under a new examination, ſeeing nothing is or can be writ ſo plainly, eſpecially where there is very much alſo written, but that ſome obſcure and oblique paſſages may be raked out, to make ſhew of a contra-

diction; and if this counterpart may have the title of antiquity ſet over it, what Hereſie will want its defence out of the *Fathers*? What *Tradition* was more conſtantly delivered by the *Chriſtian Fathers* and *Doctors*, then our *Saviours Conſubſtantiality* with his Father? Yet the new *Arrians* (as we may ſee in *Bellarmine*, *Lib.* 2. *de Chriſt. c.* 19.) bring divers teſtimonies out of the ancient *Fathers*, to prove, that in this point they contradicted themſelves and one another. In like manner, do the *Proteſtants* now bring ſome obſcure places out of the *Fathers*, in the defence of their hereſies, which yet in a true ſenſe do import no ſuch thing, but being a little obſcure, they more eaſily wreſt them to their corrupted meaning. But on the contrary, the *Fathers* are abundant and cleer, in thoſe places which maintain the *Catholique doctrines*, and none of the *Fathers* of thoſe times did accuſe other of error in thoſe points, which if they had thought them ſo, there is no doubt they would. For we cannot imagine, the true believers of thoſe times

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leſſe vigilant than of theſe; and we ſee now, that no man can broach an error againſt faith, but preſently he hath abundant oppoſition, and further queſtioning, if the cauſe require.

Therefore it is apparent, that *Proteſtants* when they alledge the *Fathers*, as contradicting themſelves, and one another in the *Catholike Doctrines* of thoſe times, either miſ-alledge their words, or miſtake their meaning. For, if thoſe contradictions were reall, why did not antiquity note them, as it noted their differences about ſmaller diſputable matters. S. *Hierome* and *Epiphanius* took pains to note the errors of *Origen*; yet amongſt them all they did not note any, which the *Church of Rome* now holds, though his writings be full thereof. If the ſentences of the *Fathers* be true in the ſenſe that *Proteſtants* alledge them, why did not ſome charge them for maintaining the contrary *Roman Doctrines*, a thouſand times more frequently mentioned, in their writings? And on the other ſide, if the *Roman Doctrines* were true, why did not

ſome tax them for maintaining of *Proteſtantiſme*? doubtleſſe they would if they had underſtood them in the ſenſe that *Proteſtants* now do. It is manifeſt therefore that they that lived in thoſe times (who were therefore better able to underſtand their meanings, than the *Proteſtants* that are ſprung up ſo many hundred years after) did not conceive that the *Fathers* maintained the *Proteſtant* doctrines in their writings; for if they had, they would quickly have been reproved, ſeeing the current of *Chriſtian Religion* even of thoſe times, was agreeable to the preſent *Roman*; for as * *Napier* ſaith, *during even the ſecond and third ages, the true Temple of God, and light of the Goſpel was obſcured by the Roman Antichriſt himſelf.* And according to * *Downham, the generall defection of the viſible Church fore-*

* *On the Revelat. p. 191. alſo Cent. Mag. Cent. 2. c. 4. col. 55.*

* *Treatiſe of Antichriſt, lib. 2. c. 2. p. 25.*

fore-told, 2. Theſſ. 2. began to work in the Apoſtles time.

§. 7. On the contrary, we find in the writings of the *Orthodox Fathers*, that the Doctrines which *Proteſtants* now hold, were condemned as hereticall in in thoſe perſons that then held them, and they were not therein oppoſed by any other *Orthodox Fathers*. For example, the *Proteſtants* hold that the Church may erre, ſo did the *Donatiſts*, for which they are frequently reproved by S. *Auguſtine*. *Proteſtants* deny *unwritten Traditions*, and urge *Scripture* only, ſo did the *Arrians*, and are condemned for it by * S. *Epiphanius*, and S. *Auguſtine*. *Proteſtants* teach that *Prieſts* may marry; ſo did *Vigilantius*, and for it is condemned by S. *Hierome*, (*Cont. Vigilant. c.* 1.)

* *Epiphan. Her.* 75. *Aug. cont. Maximin. l.* 1. *c.* 2. *& ult.*

Proteſtants deny prayer for the dead; ſo did *Arrius*, for which he is condemned by S. *Auguſtine*, (*Hær.* 53) and S. *Epiphanius*, (*Hær.* 75.) *Proteſtants* deny

ny invocations of *Saints*; ſo did *Vigilantius*, for which he is condemned by S. *Hierome*, (*Cont. Vigil. ca.* 3.) *Proteſtants* deny reverence to *Images*; ſo did *Xenaias*, for which he is reproved by *Nicephorus*, (*lib.* 16. *c.* 27.) in theſe words, *Xenias firſt* (*O audacious ſoule, and impudent mouth*) *vomited forth that ſpeech, that the Images of Chriſt and thoſe who have pleaſed him, are not to be worſhipped*. *Proteſtants* deny the reall preſence; ſo did the *Capernaites*, who were ſaith S. *Auguſtine*, (*In Pſal.* 54. & 55.) the firſt *Heretiques* that denied the reall preſence, and that *Judas* was the firſt ſuborner and maintainer of this hereſie. *Proteſtants* deny confeſſion of ſins to a *Prieſt*; ſo did the *Novatian Heretiques*, for which they are reproved by S. *Ambroſe*, (*Lib. de pœnit. c.* 7.) So did the *Montaniſts*, and are reproved by S. *Hierome*, (*Epiſt. ad Martell.* 54.) *Proteſtants* ſay that a man is juſtified by faith only; ſo did the *Pſeudo-Apoſtles*, for which they are condemned by S. *Auguſtine*, (*De fide & oper. c.* 14.)

I might increaſe this *Catalogue* by the addition of many other, and make the new *Proteſtant Religion* appear but a frippery of old *Hereſies:* but theſe ſhall ſuffice. From all which it appears, that the *Fathers* held the ſame faith with the preſent *Romane Church*, and that there was no oppoſition of *Fathers* againſt *Fathers*, nor of any one *Father* againſt himſelf, at leaſt in matters of faith; but that they all held the unity of the faith; that they that held the contrary were by them condemned of *Hereſie*; that in bringing any places out of the *Fathers* to confirm their Hereſies, they did miſinterpret them, as the *Proteſtants* now do; that therefore the Doctrine of the *Romane Church* is *Apoſtolicall* and unchanged; and therefore *ſhe* is the *true Church*.

CHAP.

CHAP. XI.

That the true Church may be known by evident marks; and that ſuch marks agree only to the Roman Church. *And firſt of* Univerſality, *the firſt mark of the* Church.

§. 1. IN further purſuit of the true *Church*, I addreſſed my ſelf, by the *marks* thereof to find it out. For I accounted it vain to try by the *Scripture*, whether the particular doctrines of *Proteſtants*, were the doctrines of the *Apoſtles*, unleſſe I could find their Church to be the true *Church*, by the marks of the true *Church* ſet down in *Scripture*. For either the *Scripture* can clear all controverſies, or it cannot; if it cannot, there will be no end of controverſie amongſt them that rely only on *Scripture*; if it can, then ſurely it can clear this moſt important one, *which is the true Church*, by the marks thereof; and if ſo, it is fit that that ſhould be determined in the firſt place,

place, on which all the reſt depends, as *Doctor Field (In his Ep. dedic.)* acknowledgeth. And whereas ſome *Proteſtants* make the truth of the doctrine to be the onely mark of the *Church*, it is prepoſterous, being the declaration of a thing obſcure, or pretended to be ſo, by a thing more obſcure; in as much as to know the truth of the doctrine in all the particular inſtances, is harder than to know the ſociety of the *Church*. And it is neceſſary to know the truth of doctrine in all the particulars, before we can thereby know the true *Church*, becauſe if ſhe err in any one point of faith, ſhe thereby fals frō the title of the true *Church*. Now who is he that can boaſt to know the integrity of the doctrine of the *Church*, in all the particular controverſies, againſt every ſociety that holds the contrary, by infallible proofs of *Scripture*, and invincible anſwers to all their objections? If any could do this, who knows not that ignorant and unlearned people (of whoſe ſalvatiō notwithſtanding God hath the ſame care, as of the learned, and to whom the

marks

marks of the *Church* should be equally common, since they are equally obliged to obey her) are not capable of this examination? *For the rest of the people* (*saith* S. Augustine) *it is not the quicknesse of understanding, but the simplicity of belief that secures them,* (Cont. Ep. Fund. c. 4.)

Therefore it is manifest, that they must have other marks to know the *Church* by, than that of her Doctrine; namely, marks proportionable to their capacity; to wit, externall and sensible marks, as *eminency, antiquity, perpetuity,* with the like; even as children and ignorant people must have externall and sensible marks, and other then the essentiall form of a man, to know and discern a man from other living creatures. Else how could S. *Paul* say, *God hath made in the Church Apostles, Prophets, Evangelists, Pastors and Doctors, to the end we should be no more little children, blown about with every wind of doctrine, Ephes.* 4. 11. If he had not given us other marks to know the *Church*, than the purity of the Doctrine?

* How shall ye unlearnd find out yt.

ctrine? Beſides purity of Doctrine being the eſſentiall form of the *Church*, cannot be a mark of it, becauſe they are commonly repugnant and incompatible conditions. For the mark doth commonly demonſtrate the thing to the ſenſe, and the eſſentiall form doth ſhew it to the underſtanding; the mark deſignes the thing in exiſtence, the eſſentiall form deſignes it in eſſence; the mark ſhewes where the thing is, the eſſentiall form teaches what it is; the mark is ſooner known than the thing; and contrariwiſe the thing is ſooner known than the eſſentiall form of the thing; *for the thing defined* (as *Ariſtotle* ſaith) *is known before the definition.* A *Mark* then muſt have three conditions; The firſt is to be more known then the thing, ſince it is that, which makes the thing to be known. The ſecond, that the thing be never found without it. The third, that it be never found without the thing, either alone, if it be a totall mark, or with its fellowes, if it be a mark in part. According to theſe conditions, I found divers *Marks* ſet down in *Scripture*

ture appliable only to the *Church of Rome.*

§. 2. Of which the firſt is to be *Catholique*, that is, *univerſall*; which was foretold by the *Prophet Eſay*, ſaying, *All Nations ſhall flow unto it, Eſay* 2.2. And by the *Pſalmiſt*, that it ſhould have the *Heathen for its inheritance; and the uttermoſt parts of the earth for its poſſeſſion, Pſal.* 2. 8. And by our *Saviour* ſaying, *This Goſpell of the Kingdome ſhall be preached in all the world for a witneſſe to all Nations, and then ſhall the end come. And that repentance and remiſſion of ſins ſhould be preached in his Name amongſt all Nations, beginning at Jeruſalem, Mat.* 24. 14. *Luc.* 24. 47. Therefore to diſtinguiſh *Chriſts* true *Church* from all *Hereticall Sects*, the *Apoſtles* in their *Creed*, and the antient *Fathers* in their Writings, have given her the Sirname of *Catholique*; a name ever inſiſted upon by the *Fathers* againſt *Heretiques*, no leſſe than now.

And that the *Roman Church* is this *Catholique Church* diſperſed over the whole

whole world, is manifeſt to all thoſe that haye either read the hiſtories of the world, or have been eye-witneſſes of the ſeverall Countreys thereof; wherein though the publike profeſſion thereof be *Hereticall*, *Mahometicall*, or *Heathenish*, yet even there hath the *Roman Catholike Church* both *Fathers* and children, *Paſtors* and people. And like the Sea, what ſhe loſeth in one place, ſhe wins in another; what ſhe hath loſt by the falling away of the *Proteſtants* in *Europe*, ſhe hath gained with increaſe, by the propagation of her faith in the *Eaſt* and *Weſt Indies*, where whole Kingdoms are converted thereunto; as a *Proteſtant Authour* confeſſeth, ſaying, *The Jeſuites within the compaſſe of a few yeares, not content with the bounds of Europe, have filled Aſia, Africa, and America with their Idols.* And thus ſhe was *Catholique*, by *Napier* a Proteſtant Writers confeſſion foremencioned, and others, for 12. or

Simon Lythus in reſponſ. alter. ad alter. ram Gretſeri Apologiam. p. 333.

1300. years ago, and ever ſince.

And whereas *Proteſtants* ſay that this *Univerſality* is no true mark of the *Church*, becauſe it is appliable to *Turkes* and *Pagans*, it is doubtleſſe a very poor objection; for the marks of the *Church* are not given her by God, to diſtinguiſh her from all ſorts of *Religions*, but only from thoſe that are contained equivocally under the ſame next kind, and may be ſuppoſed and taken for *Churches*; that is to ſay, from other Chriſtian ſocieties, to wit, from Hereticall and Schiſmaticall Sects, which challenge by falſe marks the title of the true *Church*; To which purpoſe S. *Auguſtine* (*De Paſtor. c.* 13.) ſaith, diſputing with the Donatiſts, *Thou askeſt of a ſtranger whether he be a Pagan or a Chriſtian, he anſwers thee, a Chriſtian; thou askeſt him whether he be a catechumene, or one of the faithfull; he anſwers thee, one of the faithfull; thou askeſt him of what communion he is; he anſwers thee, a Chriſtian Catholique.*

Beſides, the *Roman Church* hath this form

form of *univerſality*, beyond all *Religions* of the world, even *Turks* or *Heathens*; That there is no place of the known world where there are not *Roman Catholiques*, propagating their *Religion*, by converting the people of the land, whoſoever they are; which is manifeſtly wanting to all other Religions, and is therefore in this regard alſo more univerſally ſpread over the face of the earth than any other. Others ſay that this univerſall ſpreading of the *Church* is antidated by *Roman Catholiques*, with application to themſelves, for that it was not to take beginning, but from the time of *Luther*, becauſe ſome places of Scripture, which ſpeak of the largeneſſe of the *Church*, ſay it ſhall be in the later daies. But it is manifeſt, that by later daies, is meant all the ſpace of time from *Chriſt* to the end of the world; as S. *Peter* interpreting a prophecie of *Joel*, which ſaith, *That it ſhall come to paſſe in the laſt daies, that God will powre his Spirit upon all fleſh*, (*Acts* 2. 17.) by which is intended the amplitude of the *Church*, applies it to that

preſent time when the *Holy Ghoſt* deſcended upon the *Apoſtles*.

Nor can any reaſonable man imagine, that it can ſort with the goodneſſe of God, and his tender love to mankind, to ſuffer the light of his truth (in the not ſpreading of his *Church*) to be eclipſed for 14. or 1500. years, ſeeing that according to the opinion of ſome learned men, grounded upon fair probabilities, the world is likely to laſt but 2000. years after *Chriſt*. Howſoever this univerſality of the *Proteſtant Religion* is but begun, it is not perfected; for the *Roman Church* is yet actually exceeding larger; and *Proteſtants* that allow this for a mark of the true *Church*, and now begin hopefully to apply it to themſelves, are bound to be of the *Roman*, till they ſee their expectation ſatisfied, in the *Proteſtant Churches* exceeding her in latitude; which I dare boldly ſay will not be as long as they live, and therefore they ought to die in the *Roman Faith*.

§. 3. But if we examine the matter a little more ſtrictly, we ſhall find, that the

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Proteſtants plea for univerſality will be cut very ſhort, when we conſider, that though they make themſelves all of one *Church*, when they would vie for multitude with the *Roman Church*; yet compared with one another, we ſhall find that they are very many *Churches*; not diſtinguiſhed by Nation only, but by doctrine and points of faith; and that there are many Churches in one Nation, as in *England* for example, and will be many more, if the deſired *Independency* be advanced. Now it is not ſufficient that the *Proteſtant Religion* in generall be enlarged, but it muſt be the true *Proteſtant Religion*, which every particular Sect thinking it ſelf to be of, and denying it (the moſt of them) to the reſt, the *univerſality* of the *Religion* will be mightily abated. Indeed when they muſter their ſtrengths together, and make boaſt of their greatneſſe, then they rake all into the title of *Proteſtantiſme*, who have revolted from the *Roman Church*, and count them on their ſide; as if the definition of a *Proteſtant* were, *one that is*

oppoſite to the *Church of Rome*; So that if there were a thouſand ſorts of *Heretiques* in the world, they would in this caſe account them but one *Church*.

But the word *Catholique* being a note of *Communion*, (as I have ſhewed already;) as the *Roman Church* calls none a *Catholike*, that doth not communicate with her; So cannot the *Proteſtant Church of Engl.* count any to be of her *Religion*, thereby (by inlarging of her bounds) to prove her ſelf *Catholique*, unleſſe they will communicate with her, which the *Grecian Churches* will not, the *Lutheran Churches* will not, many of the Sects within the Kingdom will not, as *Presbyterians*, *Antinomians*, *Anabaptiſts*, *Browniſts*, *Familiſts*, *Eraſtians*, *Socinians*, *Arminians*, *Seekers*, *Adamites*, *Shakers*, *Independents*, with many others; Theſe I ſay will not communicate with the *Proteſtant Church* of *England*, nor will they communicate each with other, but have, at leaſt moſt frequently, their *Congregations* (as they call them) ſeparate and apart; ſo that

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these are all to be accounted several *Churches* and *Religions*, and no one is further universall, than the communion thereof doth spread; which is so little a way, that none of them is (nay though they were all united together, would they be) able to stand in competition with the *Roman Church*; under whose Communion are many entire Kingdoms, and in all known parts of the world an infinity of people, even in *Asia*, *Africa*, and *America*, where the name of *Protestant*, much more any particular Sect thereof, is altogether unknown. Besides, all the *Christian Churches*, which are now separated from the *Roman*, were once united to her, both in faith and communion, and then either she was the *Catholique Church*, or there was none in the world, which is impossible; therefore they that departed from her, departing from the *Catholique Church*, became *Schismatiques*, and departing from the faith they received from her, became *Heretiques*.

§. 4. Lastly, the very possession of the name *Catholique* is a proof, that it doth

belong to her, ſeeing no ſort of *Chriſtians* elſe can uſurp it from her. For howſoever ſome, when being ſo hard preſſed, that they cannot claim the title of true *Chriſtian*, unleſſe they aſſume the name of *Catholique*, do then arrogate it to themſelves, and ſay, that they are *Catholikes*; yet in ordinary ſpeech if you ſpeak of a *Catholike*, every one underſtands thereby a *Roman Catholike*; all other Sects voluntarily taking to themſelves the name of ſome man for their founder, as of *Luther*, *Calvin*, (whom they call their *Reformers*) or of ſome place, as the *Albigenſes*: or from ſome accident of their pretended reformation, as *Proteſtants*; by which the legall *Proteſtants* delight to ſtile themſelves, with this addition, *of the Church of England*, renouncing therein (as they ſuppoſe) *Luther* and *Calvin*, as aſhamed, or ſeeming to ſcorn to derive themſelves from any one man; as though the *Church of England* in this matter, namely, in oppoſition to the whole *Church*, both preſent and precedent, were of more conſide-

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ration then one ſingle man. Moreover, certain enough it is, that the *Reformation* of the *Church* of *England* began by one man, and he no God neither (except it were ſuch an one as *Jupiter* was, who transform'd himſelf into a beaſt for the love of women) before it filled the whole Kingdome, and arrived at that high pitch of perfection, that ſome ſuppoſe. And who that man was, is well enough known, and what godly motives he had; which they muſt confeſſe, or elſe, that their *Church* is like *Melchizedek*, without Father or Mother; or like a Muſhrump, ſtarted up in a night, no man knowes how.

On the contrary, the true believer will own no name, but that of the *Catholike Faith*, which was firſt deviſed by the *Apoſtles* in the *Creed*, and which the ſucceſſors of the *Apoſtles* in that Faith have alwaies worn; As the *Antient Father* S. *Pacianus* ſaith, in his firſt *Epiſtle to Sympronianus* a Novation Heretique, *Chriſtian is my name, Catholique is my Sir-name; that names me, this marks*

me out; by that I am manifeſted, by this I am diſtinguiſhed. And S. *Cyrill* of *Jeruſalem* expounding the *Creed*; *For this cauſe* (ſaith he) *thy faith hath given thee this Article to hold undoubtedly, and in the holy Catholique Church, to the end, thou ſhouldeſt fly the polluted Conventicles of Heretiques.* And a little after, *When thou comeſt into a Town, inquire, not ſimply where the Temple of our Lord is, for the Hereſies of impious perſons, do likewiſe call their dens, the Temples of the Lord; neither ask ſimply where the Church is, but where is the Catholique Church? For that name is the proper name of this holy Church.* And on the contrary, S. *Hierome* (*cont. Lucifer. c. 9.*) ſaith, *If in any part thou heareſt of men denominated from any but from Chriſt, as* Marcionites, Valentinians, &c. *know that it is not the Church of Chriſt, but the Synagogue of Antichriſt.* And S. *Auguſtine* fully, (*Lib. de utilitat. cred. cap. 7.*) *Although there be many hereſies of Chriſtians, and that all would be called* Catholiques; *yet there is alwaies one*

Church,

Church, if you caſt your eyes upon the extent of the whole world, more abundant in multitude, and alſo, as thoſe that know themſelves to be of it, more ſincere in truth, than all the reſt: but of the truth, that is another diſpute. That which ſufficeth for the queſtion is, that there is one Church, to which different Hereſies impoſe different names, whereas they are all called by their particular names that they dare not diſavow: from whence it appears in the judgement of any not pre-occupate with favour, to whom the name of Catholike, whereof they are all ambitious, ought to be attributed. And again, (*De vera relig. cap.* 6.) *We muſt hold the Chriſtian Religion, and the communion of that Church, which is called Catholique, both by her own and by ſtrangers: for whether Hereſiques and Schiſmatiques will or will not, when they ſpeak not with their own, but with ſtrangers, they call the Catholiques no otherwiſe than Catholiques.* As for the *Proteſtants*, it is certain, that neither by others, nor yet by themſelves in ordinary

ſpeaking,

ſpeaking, are they called *Catholiques*. No nor yet in their moſt ſolemn and ſerious ſpeaking; as appears by the ſeveral Acts both of the *King of England*, and of the *Houſes of Parliament*, wherein both ſides publiſh to the world (and yet in a ſenſe different from one another) that they will maintain the *Proteſtant Religion*. But the *Roman Church* hath alwaies poſſeſſed the name of *Catholike*, and therefore ſhe is ſuch.

CHAP. XII.

Of the ſecond Mark *of the Church, viz.* Antiquity *both of perſons and doctrines.*

§. 1. THe ſecond mark of the *Church* is *Antiquity*; as God ſaith by the *Prophet Jeremy*, *Stand in the waies and ſee, and inquire of the old paths, which is the good way, and walk therein*, (*Jer.* 6. 16.) And our *Saviour* ſaith, *Mat.* 13. that the good ſeed was ſown firſt, and afterwards the tares. And even

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in nature truth is before falſhood. And this *Antiquity* I found applyable in the higheſt degree to the *Roman Religion*; for though ſome Hereſies are very antient, as is intimated, in that the *tares were ſowen ſoon after the good ſeed*, yet the truth is more antient, and ſo is the *Church of Rome*. This *antiquity* of hers, for the greateſt part of time, is confeſſed by *Proteſtants*, *Perkins*, (whom I alledged before) grants it for 900. years; *Napier* goes higher, and ſaith it raigned univerſally and without any debateable contradiction 12. hundred and 60. years. And ſeeing this raign of the *Catholike Religion*, which *Proteſtants* call *Popery*, was then univerſall, it is apparent that it did not then begin; for ſuch an univerſall poſſeſſion could not be got on the ſuddain, as they may perceive by the *Proteſtant Religion*, which is not improved to neere that univerſality in above a hundred yeares; ſo that in all probability (even according to the opinion of *Proteſtants*) the beginning thereof muſt be in, or neer the *Apoſtles* times.

Now

Now whether we take the *Roman Church* for the ſociety of *Chriſtians* that acknowledge the *Biſhop of Rome* for their head, or whether we take it for *Fathers* and *Doctors* holding the doctrines of the preſent *Church of Rome*, in both reſpects it will appear that the *Church of Rome* is moſt antient and *Apoſtolicall*. The former is proved by the teſtimony of S. Irenæus, (*Cont. Val. lib.* 3. *c.* 3.) who calls the *Roman* Church *the greateſt and antienteſt Church founded at Rome by the two moſt glorious Apoſtles, Peter and Paul.* And of S. *Auguſtine*, (*Epiſt.* 162.) who ſaith, *In the Roman Church hath alwaies flouriſhed the Principality of the Apoſtolique Seat:* This word [alwaies] including all the time upward, from that preſent, to S. *Peter*. So that by this it is manifeſt, that there was a *Roman Church*, even from S. *Peters* time who was the firſt *Biſhop and Pope* thereof. Which S. *Auguſtine* confirmes in another place, (*De Baptiſ. cont. Don. lib.* 2. *c.* 1.) ſaying, *Number the Prieſts even from the Sea of Peter, &c. that is*

the

the rock which the gates of hell do not overcome. Nor do the *Proteſtants* deny the antiquity of the *Church of Rome*, but only ſome of them deny S. *Peter* to have been *Biſhop* there, or indeed ever to have been there in perſon; which I count a fancy not worth the confuting, and they may with as much truth, and more reaſon, deny *King William* the *Conqueror* to have been *King of England*, or ſo much as to have been in *England*, ſeeing there is much more, and more noble teſtimony of that, than of this.

The main thing that they deny is the *Antiquity* of the doctrine of the *Church of Rome*; for they ſay the *Primitive Fathers* taught the *Proteſtant Doctrine*, and not that which the *Church of Rome* now teacheth; Which I found to be falſe, by the examination of particulars; all which if I ſhould here ſet down, I ſhould ſwell this intended little *Treatiſe* into a huge Volume. It ſhall ſuffice me therefore to give a ſcant map of the *Churches* doctrine in the Primitive times, and the teſtimony of ſome *Fathers* of the firſt five hundred

hundred years, of every ſeverall age ſome, in the proof of ſome of the preſent *Catholike doctrines*; moſt ſtrongly oppoſed by *Proteſtants*; referring him that is deſirous of larger proof, to the painfull volumes of *Coccius* end *Gualterus*. Noting firſt two things by the way: The former, that it is not neceſſary that *Catholikes* ſhould give this proof; For it is ſufficient that they are in poſſeſſion of this faith, and that they all ſay they received it from their *Anceſtors*, and they from theirs, and ſo upward to the firſt beginning of *Chriſtian Religion*; and that the *Proteſtant* cannot by any ſufficient teſtimony of *Fathers* or hiſtories prove the contrary; a thing which the *Proteſtants* no doubt would highly boaſt of, if they were able to perform it in their own behalf.

The latter is, that many *Proteſtants* do confeſſe, that the antient *Fathers* did hold many points of belief of the preſent *Roman Church*; *Whitguift Archbiſhop of Canterbury* (*Defence againſt Cartwright p.* 472. 473.) ſaith, (and that without

without exception of the very firſt times) *almoſt all the Biſhops and Writers of the Greek Church, and Latine alſo, for the moſt part, were ſpotted with the doctrines of free will, of merit, of invocation of Saints, and ſuch like.* And the like is affirmed by many others, in many other points; as is largely ſhewed by the book entituled, *The Proteſtants Apologie for the Roman Church.* Againſt which the *Proteſtants* have nothing to ſay, but that which is worſe than nothing, to wit, that they were the ſpots and blemiſhes of the *Fathers.* And who I pray are they that undertake to correct *Magnificat* (as we ſay) and like *Goliah* to defie the whole hoaſt of *Iſrael?* But they ſay; that a dwarf ſtanding upon a Giants ſhoulders, may ſee further than the Giant can; and ſo they by peruſing the *Fathers*, may ſee further than the *Fathers* could; Further perhaps they may, in ſome caſes, but never contrary; they cannot by their help ſee that to be black, which they ſaw to be white; that to be falſe, which they ſaw to be true.

§. 2. Let

§. 2. Let us then take a view of the *Roman Doctrine*, as they were held in the dates of S. *Auguſtine*, and the foure firſt generall *Councells*, which were held between the years 315. and 457. to which firſt foure *Councells* ſome *Proteſtants* ſeem to give much honour, and to ſubſcribe to their Decrees; but they do but ſeem. In thoſe times the *Church* believed the true and *reall preſence*, and the eating with the mouth of the Body of *Chriſt* in the *Sacrament*, as *Zuinglius*, the Prince of the *Sacramentarians*, acknowledges in in theſe words: *a From the time of* S. Auguſtine *the opinion of corporall fleſh had already got the maſtery*. And in this quality ſhe *b* adored the Euchariſt with outward geſtures and adoration, as the true and proper body of *Chriſt*. the *Church* then believed the body of *Chriſt* to be in the *Sacrament*, *c* even beſides the time that it

a *lib. de vera & falſa relig. cap. de Euchariſt.*

b *Chryſ. in 1 Cor. Hom. 24.*

c *Cyril. Alex. ep. ad. Cæſar. Pat.*

it was in uſe; and for this cauſe kept it after Conſecration found domeſticall Communions, *e* to give to ſick, *f* to carry upon the Sea, *g* to ſend into far Provinces. She then believed, *h* that Communion under both kinds was not neceſſary for the ſufficiency of participation, but that all the body and all the blood was taken in either kind: And for this cauſe, in domeſticall Communions, in Communions for children, for ſick perſons, by Sea, and at the houre of death, it was diſtributed under one kind only.

d *Cypr. de. lapſ.*
e *Euſeb. hiſt. l. 7.*
f *Amb. de obit. Sayr.*
g *Euſeb. hiſt. l. 5.*
h *Paulin. in vita Ambr. Tertul. ad Ux. c. 5 5. Baſil. Ep. ad Caeſ. Pat.*

In thoſe times the *Church* believed *i* that the *Euchariſt* was a true, full, and entire Sacrifice, not onely Euchariſticall, but *k* propiciatory, and offered it as well for the li-

i *Cyp. ad Cæcil. ep. 63.*
k *Euſeb. de vita Conſt. l. 4.*

ving

l *Chryſ. in 1 Cor. hom.* 41.
m *Baſil. in* 40. *Martyr.*
n *Ambr. de vid.*
o *Aug. in Pſa.* 63. *&* 88.
p *Hier. ad Marcell. Ep.* 17.
q *Theod. de Græc. aff. l.* 8.
r *Baſil. de ſanct. Spir.*

ving *l* as the dead. The faithfull and devout people of the *Church* in thoſe times made pilgrimages to *m* the bodies of the *Martyrs*, *n* prayed to the *Martyrs* to pray to God for them, *o* celebrated their Feaſts, *p* reverenced their *Relikes* in all honourable formes. And when they had received help from God, by the interceſſion of the ſaid *Martyrs*, *q* they hung up in the *Temples*, and upon the *Altars* erected to their memory, Images of thoſe parts of their bodies that had been healed. The *Church* of thoſe times held *r* the *Apoſtolical Traditions* to be equal to the *Apoſtolicall Writings*; and held for *Apoſtolicall Traditions* all that the *Church of Rome* now imbra-

imbraceth under that title. She also offered prayers for the *a* dead, both publike and private, to the end to procure for them ease and rest, and held this custome, as a thing *b* necessary for the refreshing of their souls. The *Church* then held the *c* fast of the forty daies of *Lent* for a custome, not free but necessary, and of *Apostolicall Tradition*. And out of the time of *Pentecost*, fasted all the Fridaies of the years, in memory of the death of *Christ*, except *Christmasse* day fell on a Friday, *d* which she excepted as an *Apostolicall Tradition*. That *Church* held *e* marriage after the vow of Virginity to be a sin, and reputed *f* those that married together after

a *Tertul. de Mon. Aug. de verb. Ap.*

b *Aug. de cura pro mort.*

c. *Hier. ad Marcell. Ep.* 54.

d *Epiph. in compend.*

e *Epiph. cont. Apostol. Hæres.* 51.

f *Chrys. ad Theod. Hier. cont. Jov. lib.* 1.

their

their vowes, not onely for Adulterers, but alſo for inceſtuous perſons.

That *Church* held the g mingling of water with Wine in the Sacrifice of the *Euchariſt*, for a thing neceſſary, and of divine and *Apoſtolicall Tradition*. She held h *Exorciſmes*, *Exſufflations* and renuntiations, which are made in Baptiſme, for ſacred Ceremonies and of *Apoſtolicall Tradition*. She, beſides *Baptiſm* and the *Euchariſt*, held i *Confirmation*, k *Marriage*, l *Penance*, m or *auricular Confeſſion*, n *Orders*, and *Extreme Unction*, for true and proper *Sacraments*, which are the ſeven *Sacraments*, which the Church of Rome now acknowledgeth. That *Church* in the Ceremonies of

g *Cyp. Cæcil. Ep.* 63.
h *Aug. de pecc. orig. cap.* 40.
i *Aug. cont. Petil. lib.* 3. *cap.* 4.
k *Aug. de nupt. & conc. c.* 17.
l *Amb. de pœnit. c.* 7.
m *Leo* 1. *Epiſt.*
n *Aug. cont. Parm. l.* 2. *c.* 13.
o *Cyp. Epiſt.* 70.

of Baptiſme uſed o *Oyl*, p *Salt*, q *Wax-lights*, r *Exorciſmes*, the ſ ſign of the *Croſſe*, a word *Ephata*, and other things that accompany it; none of them without reaſon and excellent ſignification. She alſo held b *Baptiſme* for infants of abſolute neceſſity, and for this cauſe permitted c Lay-men to baptize in the danger of death. That Church uſed *Holy Water*, conſecrated by certain words and Ceremonies, and made uſe of it both for d *Baptiſme*, and e againſt Inchantments, and to make f *Exorciſmes*, and conjurations againſt evill ſpirits. That *Church* held divers degrees in the Eccleſiaſticall Regiment, to wit,

o *Cyp.*
p *Conc. Carth. 3. c. 1*
q *Gr. Naz. de Bapt.*
r *Aug. Ep. 101.*
ſ *Aug. cont. Iul. lib. 6. cap. 8.*
a *Amb. de Sacra. l. 1.*
b *Aug. de an. & eius orig. l. 3. c. 15.*
c *Tertul. de Bapt.*
d *Baſil. de S. Spirit c. 17.*
e *Epiph. hær. 30.*
f *Theod. hiſt. Eccleſ. l. 5. c. 3.*

g Bi-

g Concil. Laod. c. 24. Conc. Carth. 4. c. 2.

g Biſhops, Prieſts, Deacons, Sub-Deacons, the Acolyte, Exorciſt, Reader and the Porter; conſecrated and bleſſed them, with divers forms and ceremonies. And in the Epiſcopall Order acknowledged divers ſeats of Juriſdiction of poſitive right, to wit, Archbiſhops, Primates, Patriarchs, and h one ſupereminent by divine Law, which was the Pope; without whom nothing could be decided appertaining to the univerſall Church; and the want of whoſe preſence either by himſelf or his Legats, or his Confirmation, made all Councells (pretended to be univerſall) unlawfull.

h Hieron. ad Damaſ. Ep. 57. Concil. Chal. Ep. ad Leon.

In that Church their ſervice was ſaid throughout the i Eaſt in Greek, and

i Hier. præf. in Paralip.

and throughout the k *West* as well in *Africa* as *Europe*, in *Latine*: although that in none of the *Provinces* (except in *Italy*, and in the Cities where the *Romane Colonies* resided) the *Latine* tongue was understood by the common people. She also observed the distinction of k Feasts and ordinarie daies; the distinction of l Ecclesiasticall and Lay habits; the m reverence of sacred vessells; the custome of n shaving and o unction for the collation of orders; the ceremony of the p Priest washing his hands at the Altar before the consecration of the mysteries, q pronounced a part of the Service at the Altar with a low voice;

k *Aug. Ep.* 57. *de doct. Christ. l.* 2. *c.* 13.

k *Aug. Ep.* 118. & *Psa.* 63. & 83.

l *Hier. ad Helio. Ep.* 3. *Theod. hist. Ec. l.* 2. *c.* 27.

m *Optat. l.* 1. *p.* 19.

n *Theod. hist. l.* 5. *c.* 8. *Isod. de Diu. Off. l.* 1. *c.* 4.

o *Greg. Naz. de pac. or.* 1.

p *Cyrill. Hier. Cat. Mart.* 5.

q *Concil. Laod. c.* 19.

r *Aug. de. Civit. Dei l 22. 6. 8.*
ſ *Hier. cont. Vigil.*
t *idem.*
u *Idem.*
w *Greg. Naz. in Iul. Orat. 2.*
x *Euſeb. de. vita Conſt. l. 3.*
y *Paulin. Ep. 12. Baſil. in Martyr. Barlaam.*
z *Prudent. in S. Caſſian.*
a *Tert. de Coron. milit.*
b *Cyril. cont. Iul. l. 6.*

made *r* proceſſions with the Reliques of *Martyrs*; *ſ* kiſſed them; *t* carryed them in cloaths of ſilk, and veſſells of gold; *u* took and eſteemed the duſt from under their Reliquaries; accompanied the dead to their ſepulchres with *w* Wax Tapers in ſign of joy for the certainty of their future reſurrection. The *Church* of thoſe daies had the pictures of *Chriſt* and his *Saints*, both *x* out of *Churches* *y* and in them, and upon the very *z* Altars of *Martyrs*; not to adore them with God-like Worſhip, but by them to reverence the Souldiers and Champions of *Chriſt*. The faithfull then uſed the *a* ſign of the *Croſſe* in all their converſations, *b* painted it on the portall of all the

the houſes of the faithfull; e gave their bleſſing to the people with their hand by the ſign of the *Croſſe*; d imployed it to drive away evill ſpirits; e propoſed in *Jeruſalem* the very Croſſe to be adored on *Good-Friday*. In briefe, that *Church* uſed either directly or proportionably, the very ſame Ceremonies, that the *Romane Church* uſeth at this day. And finally that *Church* held, f that to the *Catholike Church* only belongs the keeping of the *Apoſtolicall Traditions*, the authority of the interpretation of *Scripture*, and the deciſion of controverſies of faith; and that out of the ſucceſſion a of her *Communion*, of b her Doctrine, c and her Miniſtry, there

e *Hier. in vit. Hil.*
d *Athan. cont. Idol.*
e *Paul. Ep.* 11.
f *Tert. de Præſcript. Iren. l.* 3. *c.* 3. *& l.* 4. *c.* 32.
a *Cyp. de unit Eccleſ. Conc. Car.* 4. *c.* 1.
b *Hier cont. Lucif. Aug. de util. cred. c.* 8.
c *Cyp. ad Pup. Ep.* 63. *ad Mag. Ep* 76. *Hier. ad Tit. c.* 3.

was neither *Church* nor ſalvation. And let the indifferent Reader now judge, whether by this face we may know the *Romane*, or the *Proteſtant Church*.

§. 3. But becauſe there is between two or three hundred years, from the time of the firſt *generall Councell*, to the *Apoſtles*, and that ſome *Proteſtants* ſay, that as *Mephiboſheth* in his infancy fell from his nurſes lap, whereby he became lame, and halted all his life after: So the *Church* in the moſt primitive times fell from the true faith, whereby ſhe hath ever ſince gone awry: we will ſtill go on in the queſt of the *Roman Churches* Antiquity even to the times of the *Apoſtles*, alleadging ſome one (amongſt many) of every age of the firſt five hundred years, (to make the proof the fuller) in confirmation of ſome *Romane doctrines* that are moſt mainely gainſaid by *Proteſtants*; Wherein will appear that falſe and vaine challenge of *Biſhop Jewell*, renewed by *D. Whitaker*, who to the glorious *Martyr Campian* writes thus.

thus.* *Attend Campian, the ſpeech of* Jewell *was most true and conſtant; when provoking you to the antiquity of the firſt ſix hundred years, he offered that if you could ſhew by any one cleer and plain ſaying, out of any one Father or Councell, he would grant you the victory: it is the offer of us all, the ſame do we all promiſe, and we will all perform it.* Indeed in the firſt three, of the firſt ſix hundred years, the *Church* was almoſt under continuall perſecution, and ſo the writers of thoſe times were few, and much of that which they wrote did periſh, in thoſe great ſhip-wracks of perſecution, and the matters that they wrote of, moſt commonly, were of another quality than concerns our preſent differences, the *Hereſies* of thoſe daies being for the moſt part different from the preſent; and much of their writings being ſpent in *Apologies* for themſelves againſt the *Heathen.* Yet all theſe advantages of the *Proteſtants* are too narrow to cover their deſign; For in thoſe ages (to retort

* *Reſp. ad. Rat. Camp.*

the former boaſt of the *Proteſtants*) there is not one ſingle proof, out of any one *Father* (rightly interpreted) for any one point of doctrine, held by *Proteſtants* oppoſite to the *Romane Catholike*; and for the *Romane Catholike* there is abundance. In the alleadging whereof, I will begin at the bottom, and ſo go upward, in ſome of which teſtimonies there ſhall be intermingled the interpretation of ſome *Scriptures* to the ſame purpoſe, whereby I will include the teſtimony of *Scripture* alſo, as it is interpreted by theſe *Fathers*, who were doubtleſſe better expoſitors than *John Calvin*, or any of his followers.

And firſt of the *Reall and corporall preſence* of our *Saviour* in *the holy Euchariſt*, and of *the Holy Sacrifice of the Maſſe*. In the fift age or hundred of years, S. *Auguſtine* expounding the title of the *Pſalme*, in which it is written,

And he was carried in his own hands, ſaith, * *Brethren, who can underſtand how this could be done in man?*

* *Aug. conc. 1. in Pſ. 33.*

man? for who is carried in his owne hands? a man may be carried in the hands of another. How this may be underſtood in David *himſelf, according to the letter, we find not; but in* Chriſt *we find. For* Chriſt *was carried in his own hands, when commending his own body, he ſaid,* This is my Body, *for he carried that body in his hands.* Nor have the *Proteſtants* more reaſon to deny this place to intend the true, reall, naturall body and perſon of our *Saviour*, becauſe *Tertullian* ſaith, it is a figure of his body; than the *Manichees* and other *Heretiques* had to deny a reall body to our *Saviour*, when he lived upon earth, becauſe the *Scripture* ſaith, *He took upon him the form of a ſervant, and was made in the likeneſſe of men, (Philip. 2. 7.)* From which place they inferred, that he was not a man really and indeed, but had only the form and likeneſſe of a man. And if they would not ſtand to the judgement of the *Church* for the ſenſe and meaning of theſe words, who could convince them? For they drew all other places to the ſenſe of this, and would

would not ſuffer this to yeeld unto them, though they were never ſo many, or never ſo plain.

In the fourth age, S. *Ambroſe* (*Lib.* 4. *de Sacram. c.* 5.) ſaith, *Before it be conſecrated it is but bread, but when the words of conſecration come, it is the body of* Chriſt. *To conclude, hear him ſaying,* Take and eat of it all, for this is my body: *and before the words of Chriſt, the chalice is full of wine and water; when the words of* Chriſt *have wrought there, it is made blood, which redeemed the people. Therefore mark in how great matters the Word of* Chriſt *is potent to convert all things. Moreover our very Lord Jeſus teſtifieth unto us that we receive his body and blood, what ought we to doubt of his fidelity and teſtimony.*

Lib. de iis qui myſteriis initiantur. c. 9.

And again he ſaith,* *Perhaps you may ſay, I ſee another thing, how do you affirm to me that I ſhall receive the body of* Chriſt. *This yet remaines to us to prove. How great examples therefore do we*

we uſe, to prove that it is not this which nature hath formed, but which benediction hath conſecrated, and that there is greater force of benediction than of nature, becauſe by the benediction the nature it ſelf is changed. Moſes held a Rod, he caſt it down, and it is made a Serpent, &c. which if humane benediction were ſo powerfull that it converted nature, what ſay we of the divine conſecration it ſelf, where the very words of our Lord and Saviour do work.

In the third age S. *Cyprian* tells us plainly, if the former be not plain enough for *Tranſubſtantiation*; that, * *That bread which the Lord did give to his Diſciples, being changed not in ſhape but in nature, by the omnipotency of the Word, is made fleſh; and as in the perſon of* Chriſt *his humanity was ſeen, his divinity lay hid; ſo in the viſible Sacrament, the divine eſſence doth infuſe it ſelf after an unexpreſſible manner.*

* *Serm. de Cœna Dom. prope init.*

In the ſecond age we find S. *Irenæus*

(*Lib.*

(*Lib.* 4. *c.* 32. *in fine.*) ſpeaking thus; *But giving counſell unto his Diſciples to offer unto God the firſt fruits of his creatures, not as to one that wanted, but that they might be neither unfruitfull nor ungratefull, he took that which is bread of the creature, and he gave thanks, ſaying,* this is my body. *And the cup in like manner, which is of that creature, which is according to us, he confeſſeth his blood, and taught a new oblation of the new Teſtament, which the Church receiving from the Apoſtles, offers to God through all the world, to him that maketh the firſt fruits of his gifts in the new Teſtament nouriſhments to us; of which in the twelve Prophets:* Malachy 1. 10, 11. *hath thus fore-ſignified, I have no wil to you, ſaith the Lord Omnipotent, and I will not receive a ſacrifice of your hands; for from the riſing of the ſun unto the going down, my name is glorified amongſt the Gentiles, and in every place incenſe is offered to my Name, and a pure ſacrifice, becauſe my Name is great amongſt the Gentiles, ſaith the Lord Almighty.*

Almighty. Manifestly signifying by these words that the former people ceased to offer to God, but in every place sacrifice is offered to God, and this pure, but his Name is glorified in the Nations.

Nor can this be meant of the *Sacrifice* of all *Christians* in generall, but only of the *Priests*, (because as by the *Charter* it doth appear) God speaks of rejecting the *Priests* of the old law and their Sacrifice, and choosing a new priesthood, whom he calls the *sons of Levi*, *Mal.* 3.3. by which figuratively is meant, the *Priests* of the new Law, and so do the *Ministers of England* frequently stile themselves, *the tribe of Levi*. Besides *Protestants* confesse that their * praiers and best actions are impure and sinful, it cannot therefore be meant of such Sacrifice, for this is a pure sacrifice and proper, which none but *Priests* can offer, and is therefore according to the exposition of S. *Irenæus*, *the Sacrifice of the Body and bloud of Christ*, the purest sacrifice that can be imagined.

* *Whitak. cont. Dur. l. 8. p. 572.*

imagined. In this age alſo *Juſtin Martyr* ſaith, * *For we do not take thoſe things as common bread, and common drink, but as* Jeſus Chriſt *our Saviour made fleſh by the Word of God, had both fleſh and blood for our Salvation; ſo the bread and wine being made the Euchariſt by the prayer of the Word proceeding from him, by which our fleſh and blood are nouriſhed by change, we are taught, that it is the fleſh and blood of the ſame* Jeſus Chriſt *incarnate.*

In Apol. 2. ad. Anton. Imperat prope finem.

Laſtly in the firſt age, S. *Ignatius Martyr* and Diſciple of S. *John the Evangeliſt*, ſpeaking of the error of the *Saturnians* ſaith, a *They doe not admit Euchariſts and Oblations, becauſe they do not confeſſe the Euchariſt to be the fleſh of the Saviour, which ſuffered for our ſins, which the Father by his bounty raiſed.* And

a Epiſt. ad Smynoum, ut citatur à Theodoreto Dial. 3.

S. Andrew

S. *Andrew* the *Apoſtle* ſaith,
b *I daily ſacrifice an immaculate Lamb to the Omnipotent God: which when it is truly ſacrificed, and the fleſh thereof truly eaten of the people, doth continue whole and alive.*

b *Lib. paſs. S. Andreæ, apud Surium.*

Concerning the honour and *Invocation* of *Saints*, in the fift age S. *Auguſtine* ſaith, c *It is an injury to pray for a Martyrs, to whoſe prayers we ought to be commended.* And accordingly, (*In his Meditations ca.* 40.) he did commend himſelf in theſe words, *Holy and immaculate Virgin* Mary, *Mother of God, and Mother of our Lord* Jeſus Chriſt, *vouchſafe to intercede for me to him, whoſe Temple thou haſt deſerved to be made. Holy* Michael, *holy* Gabriel, *holy* Raphael, *holy Quires of Angells and Archangells, of Patriarchs and Prophets, of Apoſtles, Evangeliſts, Martyrs, Confeſſors, Prieſts, Levites, Monks, Virgins; and all the juſt, both by*

c *Serm.* 17. *de verbis Apoſt. prope in it.*

him who hath choſen you, and in whoſe contemplation you rejoyce, I preſume to aſk, that you would deign to beſeech God for me a ſinner, that I may deſerve to be delivered from the jawes of the Devill, and from eternall death. And again he ſaith, a *Jacob bleſſing his Nephewes the ſons of Joſeph, among other things, he ſaith, and my name ſhall be invoked in theſe, and the name of my Fathers. Whence it is to be noted, that not only hearing, but alſo invocation is ſometimes ſaid, which are not things pertaining unto God (only) but unto men.*

a *Lib. de loquutionibus in Gen. prope finem.*

In the fourth age we find S. *Gregory Nazianzene* ſpeaking thus to S. *Baſil* the great, b *But thou holy and heavenly head, I pray thee behold us from heaven, and either with thy prayers ſtop the provocation of the fleſh, which God hath given us for inſtruction; or truly perſwade, that we may bear (it) with*

b *In Orat. 20. quæſt in laudem Baſilii Magni.*

with a valiant mind: and direct all our life to that which is moſt available; and after that we ſhall paſſe out of this life, receive us alſo there in thy Tabernacles. And S. *Hierome* againſt *Vigilantius* (*cap.* 3.) ſaith, *Thou ſaiſt in thy book, that while we live we may pray for one another, but after we ſhall be dead, the prayer of no man is to be heard for another, eſpecially ſeeing the Martyrs regarding the revenge of their blood, ſhall not be able to obtain;* To which he anſwers, *If the Apoſtles and Martyrs being yet in the body can pray for others, when as yet they ought to be ſolicitors for themſelves, how much more after crowns, victories and triumphs?* And a little after he anſwers to the objection of their being dead, ſaying, *To conclude, the Saints are not ſaid to be dead, but aſleep.*

In the third age *Origen* gives us this example, d *I will begin to proſtrate my ſelf on my knees, and to beſeech all the Saints, that they help*

d *Initio ſui Lamenti.*

me, who dare not beg of God, by reaſon of the abundance of (my) ſin. O Saints of God, I beſeech you with tears and weeping full of grief, that you fall down to his mercies for me miſerable wretch; And after woe is me; Father Abraham *pray for me, that I be not eſtranged from thy boſome, which I have greatly deſired, not condignely truly, by reaſon of my great ſin.*

In the ſecond age, *Juſtin Martyr* ſpeaks thus, d *Moreover we doe worſhip and adore him* (to wit God;) *and the Son who came from him, and taught us theſe things, and the Army of others that followed, and of the good Angells aſſimilated, and the prophetical Spirit, reverencing in word and truth, and fairly delivering it as we are taught, to all that will learn.*

d *Apol. 2. ad Anton. Pium Imper. non longè ab initio.*

And in the firſt age, in the *Liturgie* of S. *James* the leſſe, we have theſe words, *Let us make commemoration of the moſt holy, immaculate, moſt glorious, our bleſ-*

ſed

ſed Lady, Mother of God, and alwaies Virgin Mary; *and of all Saints and juſt ones, that we may all obtain mercy by their prayers and interceſſions.*

§. 5. Thirdly, for the uſe and veneration of holy *Reliques* and *Images*, and chiefly of the holy *Croſſe*, hear what S. *Auguſtine* ſaith in the fift age, *What is the ſigne of* Chriſt, *which all have known, but the Croſſe of* Chriſt? *which ſigne unleſſe it be applied, whether to the foreheads of believers, or to the water wherewith they are regenerated, or to the oile wherewith they are anointed with the chryſme: or to the Sacrifice, wherewith they are nouriſhed, nothing of them is rightly performed.* (*Tract.* 118. *in Joan.*)

In the fourth age we ſhall find *Athanaſius* ſpeaking thus to *Antiochus*, and expreſſing the manner of *Catholikes* worſhip of *Images*; *Let it be far from us, that we Chriſtians adore Images as Gods, as the* Greeks *do; we declare only our affection, and the care of our love towards the figure of the perſon expreſſed*

by his image: therefore oftentimes we burn, as unprofitable, the wood which ere while was an Image, if the figure be worn out. Therefore as Jacob *when he was to die, adored the top of* Joſephs *rod; not honouring the rod it ſelf, but him who held tho rod; So we Chriſtians do no otherwiſe adore Images, but even as moreover when we kiſſe our Fathers and children, we declare the deſire of our mind. Even as the Jew alſo did adore in times paſt, the Tables of the* Law, *and the two golden Cherubins, and certain other Images, not worſhiping the nature of the ſtone, or gold, but our Lord who commanded them to be made.*

In the third age *Origen* (*Homil.* 8.) ſaith thus: *To conclude, in* Ezekiel *the Prophet ch.* 9. *v.* 4. *when the Angell, who was ſent had ſlain all, and the ſlaughter had begun from the Saints, they only are kept ſafe, whom the letter* Tau, *that is, the picture of the Croſſe had ſigned. Let us rejoyce therefore moſt dear brethren, and let us lift up holy hands to heaven in the form of a Croſſe:*

when

when the devills ſhall ſee us ſo armed, they ſhall be vanquiſhed. And note I pray by the way, that ſome *Engliſh Bibles* do leave out the letter T A u, in this place of *Ezekiel*, but how juſtly let any indifferent reader judge.

In the ſecond age, hear S. *Juſtin Martyr* ſpeaking of the parts of dead beaſts, thus arguing, *How, is it not moſt abſurd, to account theſe things clean, by reaſon of the profit which is reaped of them, and that the Greeks do deteſt the bodies and ſepulchres of holy Martyrs, which have power both to defend men from the ſnares of the Devills; and to cure diſeaſes which cannot be cured by the art of the Phyſitian.* (*Ad quæſt.* 28. *Gentil.*)

In the firſt age, S. *Ignatius* ſpeaks thus: *For the Prince of the world rejoyceth when one ſhall deny the Croſſe: For he knowes the confeſſion of the Croſſe to be his overthrow: For that is a trophie againſt his power, which when he ſhall ſee, he trembles, and hearing he fears.* (*Epiſt. ad Phil. ante med.*)

§. 6. Fourthly, concerning *Confeſſion*

and Prieſtly Abſolution, in the fift age, S. *Auguſtine* (*Homily* 49.) thus exhorteth, *Do penance ſuch as is done in the Church Let no man ſay to himſelfe, I doe ſecretly, I doe to God, God knowes (who pardons me) that I do in my heart. Is it therefore without cauſe ſaid, what you ſhall looſe in earth, ſhall be looſed in heaven?* Mat. 18. 18. *Are therefore the keyes given to the Church of God to no purpoſe? Doe we fruſtrate the Goſpell of God? doe we fruſtrate the words of Chriſt.*

In the fourth age, S. *Baſil* the great ſpeaks thus, i *Men ought neceſſarily to open ſins to them, who are entruſted with the diſpenſation of the myſteries of God. For truly we ſee, that even thoſe antients did follow this order in penance, after which manner it is written in the Goſpell, that they did confeſſe their ſins to* John, Mat. 3. 6. *and in the* Acts 18. 18. *to the Apoſtles themſelves, by whom alſo all were baptized.*

i *Suis regulis brevioribus interr.* 288.

In

In the third age, S. *Cyprian* (*Sermone de lapſis.*) beſeecheth them ſaying, *Let every one confeſſe his fault I intreat you brethren, while as yet he that hath offended is in this life, while his confeſſion can be admitted, while ſatisfaction, and remiſſion given by the Prieſts, is gratefull to the Lord.*

In the ſecond age, *Tertullian* ſpeaking againſt mens concealing part of their ſins in Confeſſion, thus reproves them, *The hiding of a ſin doth promiſe plainely a great profit of baſhfullneſſe: To wit ſurely, if we ſhall ſteal any thing from humane knowledge, we ſhall then alſo hide it from God. The eſteem of men and the knowledge of God are they ſo compared? Is it better to lie hid damned, than to be openly abſolved? It is a miſerable thing ſo to come to confeſſion.* (*lib. de pœnit. ca.* 10)

And in the firſt age, S. *Clement* adviſeth thus, (in his firſt *Epiſtle*) *If peradventure envy or infidelity, or ſome of theſe evills which we have remembred above, ſhall privily ſteal into any bodies*

hearts, he that hath a care of his ſoul, let him not be aſhamed to confeſſe theſe things, to him that hath authority, that he may be cured by him, by the Word of God, and wholeſome Counſell, whereby he may, by ſound faith and good works avoid the pains of eternall fire, and attain to the everlaſting rewards of life.

Now concerning *Purgatory* and Prayer for the dead, in the fift age S. *Auguſtine* ſaith, b *Neither could it be truly ſaid of ſome* Matth. 22. 32. *That they are neither forgiven in this life, nor in the life to come, unleſſe there were ſome who though they are not forgiven in this life, yet ſhould be in the life to come.* And again, c *There are many who not rightly underſtanding this reading, are deceived with falſe ſecurity, whilſt they believe that if they build capitall ſins upon the foundation,* Chriſt, *thoſe ſins may be purged by tranſitory fire, and they afterward*

b *De civit. Dei l.* 20. *c.* 24. *& l.* 21. *c.* 13.

c *Serm* 41. *de Sanct. prope initium.*

terward come to life everlaſting. *This underſtanding, &c. is to be corrected, becauſe they deceive themſelves, who ſo flatter themſelves, for with that tranſitory fire whereof the Apoſtle ſaid,* 1. Cor. 3. 15. *He ſhall be ſaved, yet ſo as by fire, not capitall but little ſins are purged.* And concerning Prayers for the dead, he ſaith, *It is not to be doubted, that the dead are holpen by the prayers of the Church, and the ſaving Sacrifice, and by almes which are given for their ſouls, that God would deal more mercifully with them, than their ſins have deſerved.* (*Serm.* 32. *de verb. Apoſt.*)

In the fourth age S. *Ambroſe* in his interpretation of the fore-mentioned place of S. *Paul* ſaith, *But whereas S.* Paul *ſaith*, yet ſo as by fire, *he ſheweth indeed that he ſhall be ſaved, but yet ſhall ſuffer the pnniſhment of fire, that being purged by fire, he may he ſaved, and not be tormented for ever, as the Infidells are with everlaſting fire.* And S. *Hierome* ſaith, *there are ſome, who may be abſolved after death of lighter ſins, of which they die guilty,*

guilty, either being puniſhed with pains, or by the prayers and alms, of their friends, and the celebration of Maſſes. In comment. in cap. 11. Prov. 4.

In the third age we ſhall find S. Cyprian ſpeaks thus, c *It is one thing to ſtay for pardon, another to attain glory; one thing being caſt into priſon, not to go out thence untill he do pay the uttermoſt farthing,* Mat 5. 27. *another thing preſently to receive the reward of faith and vertue: one thing being afflicted with long pain for ſins, to be mended and purged long with fire, another thing to have purged all ſins by ſuffering: To conclude, it is one thing to depend upon the ſentence of the Judge in the day of Judgement, another thing to be preſently crowned of the Lord.*

c Epiſt. 52. ad Anton. poſt. med.

In the ſecond age, Tertullian in agreement with the reſt, ſaith, d *In ſum, ſeeing we underſtand that* Priſon *which the Goſpell doth demonſtrate,*

d lib. de anima cap. 58.

to

to be places below, and the laſt farthing *we interpret every ſmall fault, there to be puniſhed by the delay of the Reſurrection; no man will doubt, but that the ſoule deth recompence ſomething in the places below, ſaving the fulneſſe of the Reſurrection by the fleſh alſo.* And in his Book *De corona militis, Chap.* 3. he ſaith, *We make yeerly Oblations for the dead.* And a little after, *If you require a Law of Scripture, for theſe and other the like Diſciplines, you ſhall find none. Tradition is ſhewed thee for the Author, Cuſtome the confirmer, and faith the obſerver.*

And in the firſt age S. *Clement* ſpeaking of S. *Peter*, reports thus of him, g *His daily preaching, amongſt other divine Commandements, was this, &c. every one as far as he underſtands and is able, to love God with all his heart, and his neighbour as himſelfe, to relieve the poore, to cloath the naked, to viſit the ſicke, to give drink to the thirſty, to bury*

g Clem. Ro. Ep. 1. de S. Petro prope fin.

bury the dead, and diligently to perform their funeralls, and to pray and give almes for them.

§.8. Concerning *Traditions* in the fift age, S. *Auguſtine* ſaith, h *That which the whole Church doth hold, and is not inſtituted by Councells, but is alwaies retained, is rightly believed not to be delivered, but by Apoſtolike authority.* And S. *Chryſoſtome*, i *It is manifeſt, that the Apoſtles did not deliver all things by Epiſtle, but many things without writing. And as well theſe as thoſe are worthy of the ſame credit; wherefore let us eſteem the Tradition of the Church to be believed. It is a Tradition, ſeek no further.*

h *Lib. 4. de bapt con. Donat. c. 24.*

i *In 1 Theſ. 2.*

In 1 Theſ. hom. 4.

In the fourth age, S. *Baſil* ſpeaks thus, *The opinions which are kept and preached in the Church, we have partly out of written Doctrine, partly we have received by the Tradition of the Apoſtles brought*

brought to us in a myſtery: Both which have the ſame power to piety, and no man contradicted theſe, who hath but meane experience of Eccleſiaſticall rights, Lib. de Spir. ſancto c. 27.

In the third age, *we muſt uſe Traditions,* (ſaith S. *Epiphanius, Hæreſ. 61.*) *for all things cannot be received from divine Scripture, wherefore the holy Apoſtles have delivered ſome things by Tradition, even as the holy Apoſtle ſaith, As I have delivered to you, and elſewhere, ſo I teach, and have delivered in Churches.*

In the ſecond age, S. *Irenæus* (*lib. 3. c. 4.*) thus expoſtulateth; *But what if the Apoſtles neither had left Scriptures unto us, ought we not to follow the Order of Tradition, which they delivered to them, to whom they committed the Churches.*

In the firſt age S. *Dennys* tells us, that *c thoſe firſt leaders of our Prieſtly Office, delivered to us thoſe chief and ſuperſubſtantiall things, partly*

c *Areopag. c. 1. Eccleſ. Hierar.*

in

in writings, partly in unwritten inſtitutions.

I could give plenty of proofs in all other particulars; But as the cluſter of grapes (which was brought out of *Canaan* to the *Iſraelites*) was a teſtimony of the fruit the land brought forth, *Numb.* 13. 23. ſo this ſmall parcell of Antiquity taken out of their great ſtore, is proofe ſufficient that the moſt ancient *Church*, even in all the firſt ages, and the *Scripture* it ſelfe, in the judgement of thoſe *Fathers*, did teach the ſame Doctrines that the *Roman Church* now doth, and hath had a perpetuall and uninterrupted ſucceſſion in thoſe Doctrines, and her *Paſtors*; and is therefore the ſelf-ſame *Church* with the *Apoſtles*. A thing foretold by *Daniel*, who calls it, *a Kingdom which ſhall never be diſſolved, Dan.* 7. 14. And in which the Maxime of wiſe *Gamaliel* is verified; *If this counſell or work be of men, it will come to nought, but if it be of God, ye cannot over-throw it, Acts* 5.38,39.

§. 9. But among the *Proteſtant Churches*

Churches I found no ſuch thing, neither Antiquity in their Doctrine, (but contrariwiſe their Doctrine condemned by Antiquity, as I have ſhewed before) nor yet in the body of their Profeſſors. And though they alledge ſome places of the Fathers in proof of their Doctrines, yet they corrupt the meaning, as may eaſily appear to thoſe, that diveſting themſelves of all intereſt, can and will indifferently examine the places; who ſhall find that they make not for them. Nor indeed can they, for my former alledged reaſon, namely, that if Antiquity had underſtood them ſo, to wit, in the *Proteſtant* ſenſe, ſome or other would either have reproved them for ſo frequently elſewhere affirming the *Roman Doctrines* (as *Proteſtants* confeſs they did, as I have ſhewed) or for affirming thoſe *Proteſtant doctrines*, which were contradictory to them; which ſeeing they did not, 'tis manifeſt they believed no ſuch *contradictions* in their *writings*, but underſtood thoſe places which *Proteſtants* alledge, as *Catholikes* now do, as making nothing to the *Proteſtants* purpoſe. But

for

for their *Catholike Doctrines*, it is manifeſt that they cannot be interpreted to comply with the *Proteſtant Religion*, for if they could, why doe the moſt learned *Proteſtants* accuſe them of *Popery*? It is a rule of *S. *Auguſtine* in the interpretation of *Scripture*, which is alſo as proper for the *Fathers*; and agreeable to reaſon, that where there are many cleere places on the one ſide, and ſome few obſcure places on the other, the obſcure muſt give place to the cleer, and be reduced to an agreement with them in meaning; which rule if it be obſerved, it will eaſily appear, whether the *Fathers* were of the *Roman* or the *Proteſtant Church*.

* *De doct. Chriſt. lib. 3. cap. 25. 26.*

As for the *Antiquity* of the body of the *Profeſſors* of the *Proteſtant religion*, in whom the ancient *Apoſtolicall Church* hath her Reſurrection, which like *Epimenides* (they ſay) fel aſleep when ſhe was young, and waked not till ſhe was old, no man knowing what was become of her in the mean while, I could not in-

deed

deed find it more ancient than ſome very old men, ſomewhat above ſixſcore yeers; old *Parre* that died in *England* but few years agoe, might have been grandfather to the *Religion*, or at leaſt elder brother to the Father thereof *Martin Luther*, who in the year 1517. (like a prodigious Comet) began to appear, and ingendring with the Devill, blaſted the beauty of the *Spouſe of Chriſt*, and filled the *Chriſtian* world with hereſie and blood. And in the year 1529. *Luther* and his Diſciples received the name of *Proteſtants*, from their *Proteſtation* and Appeale from the decree of the *Diet of Spira*; in which title, the Nation of *England* (I thinke) doth more triumph, than any of *Luthers* off-ſpring.

And whereas they do pretend ſome of them, to have alwaies had a being before that time, it will fitly be examined in the next mark of the *Church*, which is, *viſibility*: For the maxime of Law will hold good in this caſe, IDEM EST, NON ESSE, ET NON APPARERE, *it is all one, not to be, and not*

not to appear. For the preſent, ſeeing no more of them than yet we doe; we may ſpeak to them in the words of *Tertullian*, (*de præſcript.* 17.) QUI ESTIS VOS, UNDE ET QUANDO VENISTIS? *Who are you, from whence and when came you?* for either they are as young as *Luthers Apoſtaſie*, or elſe older than *Chriſt* and his *Apoſtles*, even *Jewes*, and ſo old, that the marke is quite worne out of their mouth.

CHAP. XIII.

Of viſibility, *the third marke of the* Church; *And of the vanity of* Proteſtants *ſuppoſition, that the true* Church *is ſometimes inviſible. That* Proteſtant Churches *have not alwaies been viſible.*

§. 1. THe third marke we will ſeeke the true *Church* by, is *Viſibility*; which was fore-told by the *Prophet Eſay* 2. 2. & *Micah* 4. 1. *It ſhall come*

come to paſſe in the laſt dayes, that the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all Nations ſhall flow unto it. Alſo Eze. 37.28. *The Nations ſhall know that I am the ſanctifier of Iſrael, when my ſanctification ſhall be in the middle of them for ever.* And S. *Auguſtine* reſembles it (according to the ſaying of our *Saviour, Matth.* 5.14.) to *a City placed on a hill that cannot be hid. And he hath placed his Tabernacle in the Sun, Pſal.* 18. 6. *that is in open view, &c. his Tabernacle, his Church, is placed in the Sun, not in the night, but in the day. Tom.* 9. *in Epiſt. Jo. Tract.* 2. And further ſaith of the *Church*, that *ſhe hath this moſt certaine marke, that ſhe cannot be hid, ſhe is then knowne to all Nations: the ſect of* Donatus *is unknowne to many Nations, that then cannot be ſhe.* (*Cont. Petill. lib.* 2. *cap.* 104.)

To the children of the *Church* it is appoin-

appointed by *Chriſt*, that for the redreſſe of their grievances, they *tell the Church*, *Mat.* 81. 17. which were a deluſion, unleſſe the Church were alwaies viſible: who did alſo forewarn us againſt all obſcure congregrtions, ſaying, *If therefore they ſhall ſay unto you, behold he is in the deſert, go you not forth, behold he is in ſecret places, believe it not, Mat.* 24. 26. Now according to theſe aſſurances, I found, that the *Roman Church* was alwaies and eminently viſible, but the *Proteſtant* never eminent, and for the moſt part, not viſible at all. Concerning the *viſibility* of the *Church of Rome*, it is proved before, by thoſe teſtimonies, which ſhew the antiquity, and perpetuall continuance thereof, which cannot be proved but by granting of her *viſibility*. Nor have I found the *Proteſtants* denying it, the thing being ſo viſible, that it leaves no place for objections. But they think to wipe out this mark, by ſaying, that it is not neceſſary to a true *Church* to be alwaies viſible: but others diſliking that aſſertion, by reaſon of the abſurdity thereof,

of, do affirm, (to counterpoize the *Roman*) that the *Proteſtant Church* hath been alwaies viſible.

§ 2. And firſt, they that hold that the *Church* hath been inviſible, and that therefore viſibility is not a certain mark of the *Church*, indeavour to prove it by the example of the *Church* of the *Jewes* in the daies of *Elias*, 3 *King.* 19. 10. 18. who complained that the *Prophets* were ſlain, and he only was left alive, and God anſwered, that *there were left ſeven thouſand that had not bowed the knee to* Baal. To which objection I found the anſwer of *Catholikes* very true, namely, that this complaint of *Elias* was uttered with relation to the Kingdome of *Iſrael* onely, wherein *Elias* then was, and was perſecuted by *King Achab*; but in the Kingdome of *Judah*, the *Church* did flouriſh, and was ſufficiently known to him, and all men, under the reigns of *Aſa* and *Joſhaphat*, 3 *Kings* 22. 41. who reigned in *Judah* when *Achab* reigned in *Iſrael*. At what time the number of true believers was ſo great, that the men of war

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only, did amount to many hundred thouſands. 2. *Chron.* 17. 14, 19.

And whereas M. *Meade* makes reply to this anſwer, ſaying, *that the Church was inviſible, in the Kingdome of Judah alſo, in the daies of Manaſſes*, becauſe it is ſaid, 2 *Chron.* 33. that *Manaſſes* ſet up Idolatry, committed all impiety, and cauſed *Judah* and *Jeruſalem* to erre; I anſwer, that this comes ſhort of a proof; for though the Kings example in all caſes, though never ſo bad, have a mighty influence on the people, yet this proves not but that the Kingdom, or an eminent part, or at leaſt a viſible part both of *Prieſts* and people, was ſtill untainted; even as it was in the daies of the perſecution of *Antiochus* againſt the *Jewes*, who ſet up the *Abomination of deſolation*, the Idoll of *Olympick Jupiter*, in the Temple, and compelled men to worſhip it. Beſides, if it were as he would have it, the caſe is much different between a very ſhort time of the inviſibility of the *Church* of the *Jewes*, (for we read in the ſame Chapter, that *Manaſſes* quickly repented,

and

and amended all) and the inviſibility of the *Proteſtant Church*, which by their own confeſſions was above a thouſand years. Alſo the compariſon between the *Church* of the *Jewes* and *Chriſtians* is not equall: the *New Teſtament* being eſtabliſhed in *better promiſes*, *Heb.* 8. 6. and therefore that may be incident to the one, which is not to the other. Moreover if there had been this totall eclipſe, it had relation but to the Nation of the *Jewes* only, beſides which were many other faithful people, in all ages, as appears by the examples of *Melchizedek*, *Job*, &c. in the *Old Teſtament*; and in the *New* of *Cornelius*, & the *Eunuch* to the *Queen of Candace*, amongſt which the *Church* might be viſible though amongſt the *Jews* inviſible.

§. 3 Others I have heard ſay, that by *Catholikes* own confeſſion, in the daies of Antichriſt, the *Church* ſhall be inviſible; But I never have read any *Catholike* that ſaid ſo, yet on the contrary I have found *Proteſtants* affirm [a] the *viſibility* of

a *Bullinger in Apo.* 20. *Fulk againſt Rhē. in Theſ.* 2. *ſect.* 5.

the *Church*, and that univerſally even all the daies of *Antichriſt*, which makes againſt themſelves if they account the *Pope Antichriſt*, (as moſt of them do) and themſelves the *Church*. Yet *Doctor White*, (in his *Reply* pa. 61.) contrary to his brethren, ſaith, that *in time of perſecution, the true Church may be reputed an impious Sect by the multitude, and ſo not be known by the notion of true and holy, nor can her truth be diſcerned by ſenſe and common reaſon.* To which I anſwer: that as there are four properties of *Church-doctrine*, ſo there are foure notions of the *Church*. The firſt is to be Miſtreſſe of ſaving truth; and according to this notion, the *Church* is inviſible to the naturall underſtanding both of men and Angells; for God only and his Bleſſed ſee our Religion to be the truth. The ſecond is to be Miſtreſſe of Doctrine truly revealed by ſecret inſpiration: According to this notion (ordinarily ſpeaking) the *Church* is inviſible to almoſt all men that are, or ever were, the *Apoſtles* and *Prophets* only excepted.

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The third, to be Miſtreſſe of the Doctrine which *Chriſt* and his *Apoſtles* by their preaching and miracles planted in the world: According to this notion, the *Church* was viſible to the firſt and Primitive times, but now is not. The fourth is to be Miſtreſſe of *Catholike doctrine*, that is, of Doctrine delivered and received by full *Tradition* aud profeſſion, all the adverſaries thereof (that are under the title of *Chriſtian*) being divided amongſt themſelves, and notorious changers; And according to this notion the *Church* is ever viſible and ſenſible to all men, even to her enemies. Otherwiſe there is no ordinary means left for men to know what the *Apoſtles* taught, nor conſequently what God by inſpiration revealed to them. And if ſhe and the light of truth ſhe carries with her, ſhould be hidden and loſt, we muſt begin again anew, from a ſecond fountain of immediate revelation from God, and build upon the new planting thereof with Miracles in the world, by ſome new *Apoſtles*. And if this be abſurd; then there muſt ever be

in the world a *Church* viſible, whoſe *Traditions* are famouſly *Catholike*, and conſequently ſhewing themſelves to be the *Apoſtles*, to all men that will not be obſtinate.

And that the *Church* ſhall be univerſally viſible even in the daies of *Antichriſt*, may be gathered out of the *Scripture*, (*Rev.* 20. 8.) For ſhe ſhall then be every where perſecuted, which could not be, unleſſe ſhe were viſible, and conſpicuous even to the wicked. And even during the firſt 300. yeares after *Chriſt*, wherein the *Church* indured incomparably more univerſall and raging perſecutions than ever were, yet the *a Century-writers*, and ſundry others do take certain and particular notice of the *Catholique Biſhops* and *Paſtors*, by name, in thoſe very ages; of their adminiſtration of the *Word* and *Sacraments*, and their open impugning of *Hereſies*. And ſurely our Lord himſelf had been (which is blaſphemy to think of him, who

a *Magd. Cent.* 1, 2, 3. *Fulke cont. Stapleton de ſucceſſ. Eccl. p.* 246.

who is the eternall wisdome of the Father) the most imprudent of all Law-makers, to have a Law so obscure, and exposed to so many suppositions, depravations, and false expositions, whereto the malice of the *Heretiques* of all ages hath subjected it, without leaving a depository to keep it, and a judge to interpret it, or to leave it to such a keeper, and such a judge as should be invisible.

§. 4. Other *Protestants* I have observed, who though they confesse the invisibility of their *Church*, yet professe the being thereof, and assign the place for it, to be in the *Roman Church*, mixed like a great deal of *ore* with a very little pure *gold*, so that it was not discernable. But this assignation of their *Church* seemed to me very unreasonable; For either those *Protestants* did professe their own faith, or they did not; if they did, then doubtlesse they were visible, and the *Romane Church* would soon have taken notice of them, as she did in all ages of such (though it were but one man) that differed from her. If they did not make profession

of their faith, what wretched ſonnes of fear were they, that to preſerve their temporall ſecurity durſt not publikely avow their own *Religion*; but comply in all things with a *Religion* (in their opinion) falſe and impious, and diſſemblingly do all the externall acts thereof, and this, all their lives, for many generations ſucceſſively.

This was not the part of a true *Church*, or of any true member thereof; who will ſurely die, rather than deny his *Saviour*; as he doth, who believing himſelf to be of the true *Religion*, makes profeſſion of that which he deems to be falſe. Nor did they fullfill the Propheſie of *Eſay* concerning the true *Church*, which ſaith, *I have ſet watchmen upon thy walls, which ſhall never hold their peace day nor night*, *Eſay* 62. 6. But *Doctor Field* hath a new fancy of his own, which I never obſerved in any but himſelf, who ſaith to this purpoſe, that before the ſeparation of the *Proteſtants* from the *Church of Rome*, the *Church of Rome* it ſelf, was the *Proteſtant Church*, and that

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the *Papiſts* were but a faction of the *Court of Rome*; an aſſertion ſo groſly falſe, that all the world is a witneſſe againſt it, yea even (I think) all other *Proteſtants* themſelves, and needs no confutation.

§. 5. Others taking all theſe *Pleas* for inſufficient, do affirm that their *Church* was in being, and in ſight alſo in all ages, but that through the injury of later times no teſtimony thereof is now remaining, but that all their records through the violence of the *Pope* and his Clergie, have been utterly ſuppreſſed: Of which vain conceipt there is no proof at all, and if the aſſertion without proof will ſerve their turne, it may ſerve alſo for any other *Religion*, *Chriſtian*, or not *Chriſtian*, who if they pleaſe, may ſay the ſame thing, but are never like to be believed by any man of common underſtanding. Beſides it thwarteth all experience, as appears by the example of *Huſſe* and *Wickliffe*, whoſe writings are yet extant, of *Charlemaines* pretended Book againſt *Images*, and *Bertrams* concerning

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the *Sacrament*. Alſo by the decrees of *Catholique Councells*, and the large writings of *Catholique Doctors*, reciting and condemning all opinions contrary to the *Roman Faith*. Laſtly by the *Eccleſiaſticall Hiſtoriographers* of every age, who make this the argument of their writings; yea even from them, the *Proteſtant* * *Centuriſts* of *Magdeburg*, and others, do recite the opinions mentioned and condemned in every age by the *Church of Rome*; of which ſome were the very ſame, that have ſince been revived by *Proteſtants*; So that the *Church of Rome* hath been ſo far from extinguiſhing their records; that ſhe hath been the chief recorder of them and their doctrines.

* *Cent. Madg. Oſiand. Ep. Illyricus Catol. Whitak. cont. Duræum pag.* 276. & 469.

§. 6. The laſt and moſt valiant attempt of *Proteſtants*, is to affirm that as the *Church* muſt be alwaies viſible, ſo theirs hath been in perſons diſtinct from the *Romane Church*; and thereby invite

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us to * *look beyond Luther:* which barren indeavour of theirs hath been like *Peters* fiſhing all night, and catching nothing. For they whom the *Proteſtants* claime for their Predeceſſors, were neither of their *Religion*, nor yet alwaies viſible, there happening huge gaps betwixt them; nor can the *Proteſtants* by any art or induſtry bring both ends together. Firſt, they were not of the ſame *Religion*; for to be of the ſame *Religion* or *Church* with another imports an agreement in all points of Faith; For the truth of Doctrine being of the eſſence of the *Church*, whoſoever erres in any tittle thereof, he ceaſeth to participate of the ſoule of the *Church*, which is the *Spirit of Truth*, and is but a dead member, one equivocally and in name, but not in truth. We ſee that the *Arrians*, *Macedonians*, and many other *Heretiques*, were accounted (and are ſo by many *Proteſtants*) not of the *Catholike Church*, for one ſingle error againſt Faith:

* *A Proteſtants booke ſo intituled.*

Faith: Now the *Proteſtants* diſagreeing in many points not onely from one another at this preſent, but from all that went before them, and that in points which they believe to be revealed in the *Scripture*, their onely rule; are neither one *Church* amongſt themſelves at this preſent, nor anie one of them one, with any ſociety that hath gone before.

In particular, the *Grecians* whom they court to their faction, are no *Proteſtants*; for they hold damnable errors in the judgement of *Proteſtants*; to wit, *Invocation of Saints*, *Adoration of Images*; *Tranſubſtantiation*; *Communion in one kind for the ſick*, with many others. So that *Proteſtants* are in great penury of Profeſſors of their Religion before *Luther*, that are forced to call the *Grecians* in, as *Proteſtants* in eſſence; for they may even as well name the *Pope* himſelfe. As for *John Huſſe*, and his followers, who brake out about the year 1400. and are claimed to be Predeceſſors in the *Proteſtant*

ſtant Religion, it is certain that they were no *Proteſtants*, but held ſuch Doctrines, that if they were now in *England*, they ſhould ſuffer as *Papiſts*. For they held *a* ſeven *Sacraments*, *b Tranſubſtantiation*, *c* the *Popes primacy*, and the *d Maſſe* it ſelfe; as *Fox* in his *Acts* and *Monuments* acknowledgeth.

a *p.*216.
b *p.*209.
c *p.*217. *art.*7, 8.
d *Luther in Colloq.Ger. c.de Miſſa.*

No greater title have they to *Wickliffe*, who appeared about the yeare 1370. in whom ſome *Proteſtants* ſay, their *viſibility* was maintained; for he did viſibly maintaine *Popery*, as *e holy water*, the *f worſhip of Reliques* and *Images*, the *g interceſſion* of the *Bleſſed Virgin* Mary, *h* the *Rites and Ceremonies of the Maſſe*,

e *Wiclevus de blaſphemia c.*17.
f *Idem de Euchariſt.c.*9
g *Idem in Ser.de. aſſumpt.Mariæ.*
h *Idem de apoſtoſia c.*18.

all

i *idem in poſtil. ſup. c. 15. Marci.*

all the *i* 7. *Sacraments*, with all the points of *Catholique doctrine* now in queſtion. Moreover he held errors, in the condemnation whereof both *Catholiques* and *Proteſtants* do agree, as that *k* if a *Biſhop* or *Prieſt* be in mortall ſin, he doth not order, conſecrate, or baptize. *l* That *Eccleſiaſticall Miniſters* ſhould not have temporall poſſeſſions. He *m* condemned lawfull oaths with the *Anabaptiſts*, and held many other pernicious doctrines. Let any man then judge whether this man and his followers were *Proteſtants* or no.

k *Acts & Mon. p. 96. a. art. 4.*

l *Idem p. 96. fine.*

m *Oſiand. Epit. hiſt. Eccl. p. 459. art. 43.*

Then they aſcend higher, and claime one *Waldo* a merchant of *Lions*, who brake out of the Sheepfold, about the year 1220. with his followers, as men in whom the *Proteſtant Church* was viſible; But theſe

theſe men were no more of kin to them, then the former: For they held the *n Reall preſence* in the *Bleſſed Sacrament*, for which they are reproved by *Calvin*, who therefore underſtood them in the *Catholique* ſenſe, not in the *Proteſtant*. And the moſt eſſentiall Doctrine of the *Waldenſes* was their extolling of the merit of * *voluntary poverty*, affirming all Miniſters to be damned that had rents and poſſeſſions, and that the *Church* periſhed under Pope *Silveſter*, and the Emperor *Conſtantine*, through the poiſon of temporall goods, which Clergie-men began then to injoy (as they ſaid) againſt the Law of God. Surely *Proteſtants* doe not account this an Article of their Faith. Moreover the *Waldenſes* held * theſe *Anabaptiſticall* Errors: *That children are not to be baptized; That there is no difference betweene a*

n *In Ep.* 244. *p.* 450.

* *Illiricus Catalog. Teſt. p.* 1498.

* *Idem Catal. Teſt. p.* 1502.

Biſhop and a Prieſt, a Prieſt and a Lay-man; That the Apoſtles were Lay-men; and that every Lay-man that is vertuous is a Prieſt, may preach and adminiſter Sacraments; That a woman pronouncing the words of conſecration in the vulgar tongue, doth conſecrate, yea tranſubſtantiate bread into the body of Chriſt; That it is a mortall ſin to ſweare in any caſe; That Magiſtrates being in mortall ſin do loſe in their Office, and no man is to obey them: with many other abſurdities too tedious to be recited.

The like may be ſaid of the *Albigenſes*; and alſo of *Beringarius*, who broached his Hereſie about the year 1048. who was a *Proteſtant* but onely in the point againſt *Tranſubſtantiation*, which he alſo recanted, and died a *matholique*. And what do any of theſe, or all theſe together availe the *Proteſtants*? every one of them extending but to ſome part of time, between this and the *Primitive Church*, and is alſo but the example of ſome one or other private man in whom the revolt firſt began, who was firſt a *Catholike*,

tholike, and beginning afterwards to hold ſome one or few points of the *Proteſtant faith*, continued in all other matters of controverſie a *Catholike*.

By all which it appears that none of theſe were *Proteſtants*, and that therefore in them the viſibility of the *Proteſtant Church* is not maintained: And that if it were, yet ſeeing they lived at ſeverall times, ununited by a line of time one to another, (but jumping over ſeverall ages againſt the Law of nature, which *non facit ſaltum*) and that therefore in the between-ſpaces there was an inviſibility of the *Proteſtant Church*; the main queſtion of their *Churches* perpetuall viſibility is yet unſatisfied: Eſpecially when we conſider that for about a thouſand years, which was the time betwixt *Beringarius* and the *Apoſtles*, the *Proteſtants* pretend to no Predeceſſors. As for the moſt *Primitive Fathers*, whom they affirm to maintaine the *Proteſtant Doctrine*, I have in briefe ſhewed it to be falſe already, and they that will ſearch ſhall more largely find it

ſo. Alſo they all died members of the *Roman Church*. So that the *Proteſtants* have not in them (to wit the *Fathers*) a *viſible Church* diſtinct from the *Roman*, nor was the *Roman* theirs. From whence it is manifeſt, that there is not any one *Proteſtant Church* in the world, that can ſhew her viſibility in any Kingdom, City, poor Countrey village, or particular perſon from the *Apoſtles* time to *Luther*; the truth whereof M. *Wotton* is not aſhamed to confeſs, where he ſaith (*in his anſwer to a Popiſh Pamphlet, p.* 11.) *You will ſay, ſhew us where the faith and religion you profeſſe were held? Nay prove you they were held no where, &c. and what if it could not be ſhewed? yet we know by the Articles of our Creed, that there hath been alwaies a Church, in which we ſay, this Religion we now profeſſe muſt of neceſſity be held, and with us it is no inconveuience to have the true Church hid. This ſtands you upon to diſprove, which when you attempt to do by any particular records, you ſhall have particular anſwer.* Than which ſaying, what more ridiculous?

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To preſume that their *Church* was alwaies *viſible* (in the land of *Utopia* ſure, where no man ever ſaw it) becauſe it is the true *Church*, wheras they ſhould prove it the true *Church*, becauſe it hath been alwaies *viſible*; the knowledge of her *viſibility* being much more eaſie than of her *truth*, which is the main thing in controverſie. And to require of *Catholikes* proof that they were not viſible by particular records, is extreme fooliſh; records being memorialls of things that were, not of things that were not.

§.7. All which conſiderations ſhaking the confidence of many *Proteſtants* in the viſibility of their *Church* before *Luther*, after they have thus fluttered up and down, finding (like the *Dove* out of the *Arke*) no reſt for the ſole of their foot, they at laſt fly to the *Scriptures*, and think to pearch upon that; under whoſe obſcurity, and their corruption of them, while they wil admit none to interpret them but themſelves, they frame what ſenſe they pleaſe, as any bodie els may do, and with great confidence, but little judgement (as

all Heretikes do) aſſure themſelves thereof. But if they wil allow the *Fathers* for good interpreters, as none but thoſe that are puffed up with the Spirit of pride, will refuſe to do, then we find (as I have ſhewed before) that even *Chriſt* & his *Apoſtles* were of the *Roman* not the *Proteſtant religion*, and the firſt founders and publiſhers thereof. But *Doctor White* (in his *Reply*, *p.*105.) concludes thus, *that this notwithſtanding if Proteſtants be able to demonſtrate by Scripture, that they maintain the ſame Faith and Religion which the Apoſtles taught, this alone is ſufficient to prove them to be the true Church.* But they that cannot by the marks of the *Church* ſet down in *Scripture*, cleer themſelves to be the true *Church*, do moſt fondly appeal to *Scripture* to ſhew the truth of their particular points. For what more vain, than to appeale from *Scripture*, ſetting things down clearly, unto *Scripture*, teaching matters obſcurely or not ſo clearly? Now no particular point of doctrine, is in holy *Scripture* ſo manifeſtly ſet down, as is the *Church*, and the marks whereby we may know

know her. No matters about which the *Scripture* is more copious and perſpicuous than about the viſibility, perpetuity, amplitude the *Church* was to injoy; ſo that as S. *Auguſtine* (*in Pſal.* 30. *Conc.* 2.) ſaith, the *Scriptures are more cleere about the Church, than even about Chriſt*, and (*De unitat. Eccleſ. c.* 5.) *that the* Scripture *in this point is ſo cleer, that by no ſhift, of falſe interpretation it can be avoided, the impudence of any forehead that will ſtand againſt this evidence, is confounded.* a That it *is a prodigious blindneſſe not to ſee which is the true Church.* For b God would have his *Church to be* deſcribed in *Scripture* without any ambiguity, as cleare as the beams of the Sun, that the controverſie about the true *Church* being clearly decided, when queſtions about particular Doctrines, that are obſcure, ariſe, we may fly to her, and reſt in her judgment; and

a *Tract.* 1. *in* 1. *Ep. Joan.*

b *Aug. l.* 1. *cont. Creſcon. c.* 33. *& l.* 13. *cont. Faust. cap.* 13.

that this *viſibility* is a manifeſt ſigne whereby even the rude and ignorant may diſcern the true *Church* from the falſe. What vanity then is it for *Proteſtants*, not being able to clear by *Scripture* the cleereſt of all points, to appeal to her for the cleering of other points, by leſſe evident places?

CHAP. XIV.

Of the fourth mark of the true Church, viz. a lawfull ſucceſſion and ordinary vocation and miſſion of Paſtors; *And that it is ridiculous to affirme, that Catholikes and Proteſtants are the ſame Church.*

§.1. A Fourth mark of the *Church* is *perſonall ſucceſſion* of *Paſtors*, and their miſſion by ordinary callings; which is alwaies to be found in the true *Church*, as is foretold by the Prophet *Eſay*, ch.59.v.2. *My Spirit which is upon thee, and the words which I have put into thy mouth, ſhall not depart out of thy*

thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from henceforth for ever. And the *Apoſtle* ſaith of our *Saviour, Epheſ.*4.11, 12. that he appointed *Paſtors* and *Teachers* in the *Church, to the conſummation of the Saints, for the work of the Miniſtery, for the edifying of the body of* Chriſt, *till we meet in the unity of the faith.* And this charge is not to be undertaken by uſurpation, but by lawfull calling and miſſion; as the *Apoſtle* ſaith, *Heb.* 5. 4. *No man takes to himſelfe this honour, but he that is called of God, as Aaron was*, to wit viſibly and by peculiar conſecration. And again, *How ſhall they preach except they be ſent? Rom.*10. 15. And our *Saviour* ſaith, *who ſo entreth not by the doore into the Sheepfold, but climeth another way is a thief, John* 10.5. And God in the Old Teſtament reproves thoſe that went without miſſion, ſaying, *I have not ſent theſe Prophets, yet they ran, Jeremy* 23. 21. *I have not ſent them, ſaith the Lord, yet they prophecie*

falſly in my name, Jer.27.15. And this is a note of the *Church* ſo pertinent, that S. *Auguſtine* (*Lib. cont. Epiſt. Fundament. c.4.*) ſaith, the *ſucceſſion of Prieſts from the very ſeat of Peter the Apoſtle, to whom the Lord committed his ſheep to be fed, even to the preſent Biſhoprick, doth hold me in the Church.* And *Optatus Milevitanus* reckons all the *Roman Biſhops* from S. *Peter* to *Syricius*, who then was *Pope*, to ſhew that the *Church* was not then with the *Donatiſts*, who by like ſucceſſion could not aſcend up to the *Apoſtles*; and then (*lib. 2. cont Parmenianum*) he addes, *Shew the originall of your chaire, who challenge the holy Church to your ſelves.*

Now that this mark is found upon the *Church of Rome*, I know no man that denies. But the Biſhops (where they are) and *Miniſters* of *Proteſtant Churches* cannot thus derive themſelves from the Apoſtles. The *Roman Church* indeed made *Luther Prieſt*, and gave him Commiſſion to preach her Doctrine, but

but to preach againſt her Religion, who gave him order? That Commiſſion ſeeing he had it not from any Church, he had either from himſelf, minting a Religion out of his owne brain, coloured with abuſed *Scripture*, which he then proudly pretended to know better then all the *Chriſtian* world beſide; or from the Devill, with whom he conferred, and to whoſe arguments he yeelded, as himſelfe confeſſeth, *Tom. 7. Wittenberg. fo. 228.*

Alſo the ſucceſſion of the *Engliſh Biſhops* and *Miniſters* was interrupted upon their pretended *Reformation*; the lawfull *Biſhops* being turned out, and others preferred to their place, by the temporall authority of the *Kingdome* in chiefe; which had no power to chooſe or conſecrate *Biſhops*, and ordaine *Prieſts*. Or if they were at firſt conſecrated by lawfull Biſhops of the *Church of Rome*, as for their credit they pretend, yet they had not thereby Commiſſion to preach their new Doctrine differing from the *Church of Rome*, nor howſoever

ſoever is their ſucceſſion lawfull; for in a lawfull ſucceſſion it is required, that the former *Biſhops* be dead, or lawfully depoſed, but theſe conditions were not obſerved in *England*, the *Catholike Biſhops* being violently caſt out, by the Authority of Q. *Elizabeth*, aſſuming to her ſelf the title of *head of the Church*, a thing never arrogated by any temporall Prince of the world, untill her Father *King Henry* the eight gave the example.

But it is worth the obſervation, that the *Biſhops* and *Miniſters* of *England*, to maintain the lawfulneſſe of their ſucceſſion, do affirm, that they were conſecrated by *Catholike Biſhops*, their Predeceſſors, which while they do not prove, it ſhewes the interruption of their ſucceſſion, and while they affirme, it ſhewes that they believe their ſucceſſion and calling inſufficient, unleſſe they derive it from the *Church of Rome*, ; thereby acknowledging the *Church of Rome* the true *Church*, which they in their Doctrine and dependence have forſaken; and there can bee no reaſon to forſake the true

Church,

Church, upon what pretence ſoever. For the errors of the *Church of Rome* are but ſuppoſed, and their Reformation neither is but ſuppoſed, they being infallibily ſure of nothing, ſince they hold their *Church* may erre, and ſo for ought they certainly know, it did, in accuſing and forſaking the *Church of Rome*, and in their own imaginary amendment; and inſtead of *Chriſt* have choſen *Barrabas*. And what can be more inconſiderate, than to forſake the true *Church* (by their own confeſſion) upon pretences, of whoſe truth they are (by their own confeſſion alſo) uncertain. For he that confeſſeth he may erre, in that wherein he may erre (being an object of the underſtanding, not of the ſenſe) cannot be ſure that he doth not erre. And ſo they are altogether at a loſſe, and a ground, not infallibly, no nor prudently ſure of the leaſt tittle they affirm. They cannot be infallibly ſure, becauſe they may erre, as themſelves confeſſe; they cannot be prudently ſure, ſeeing there is a hundred voices and judgements

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of men for the *Roman Church*, to one for any *Proteſtant Church*: They had therefore done much more wiſely, to have followed the admonition of S. *Paul* to *Timothy*, DEPOSITUM CUSTODI, *keep that which is committed to thy charge*, 1 *Tim.* 6. 20. and what is that, ſaith *Vincentius Lirinenſis*? He anſwereth, (*Commonit. adverſ. hær. c.* 27.) *It is that which thou art truſted with, not that which is found out by thee: that which thou haſt received, not which thou haſt deviſed: a thing not of wit,* (that is of thine own fancy) *but of learning,* (that is, which thou haſt learnt:) *not of private uſurpation, but of publique Tradition: a thing brought to thee, not brought forth by thee; wherein thou oughteſt to be, not the Author, but the keeper; not a Maſter, but a Scholler; not a leader, but a follower.*

§. 2. As for their aſſertion, who ſay, that *Roman Catholiques* and *Proteſtants* are all one *Church*, it is both falſe and fooliſh.

fooliſh. Falſe it is, becauſe the differing in any one point of faith propoſed by the *Church*, makes one party not to be of the true *Church*; and it is certain, that the *Church* of *Rome* and *England* differ in many. Doth not the *Church of England* account the four grand *Heretiques* who were condemned in the firſt foure *Generall Councells*, to be out of the *Church*, and not one with her that condemned them? and they held each of them but ſome one, or very few points different from the *Church of Rome*. So that either they muſt confeſſe themſelves alſo, not to be one with the the *Roman Church*, or elſe that all *Heretiques* are of it; which is abſurd; and contrary to the mind of S. *Auguſtine*, who ſaith, that *neither Heretiques* nor *Shiſmatiques are of the Church.* (*De fide & Symbolo. c.* 10.)

If *Proteſtants* ſay, that they that were condemned in thoſe *Councells* did indeed hold Hereſies, and ſo were not the *Church*, but their own are truths and amendments of the Doctrine of the *Church*;

Church; I anſwer, ſo did thoſe *Heretiques* alſo ſay, yea and prove it by *Scripturcs* and *Fathers*, in their own ſenſe, and did believe their Doctrines to be the pure Word of God, as confidently as any *Proteſtants* in the world do theirs; who cannot ſay more for themſelves than they did, and they were (ſome of them) as numerous and as learned, as *Proteſtants* are; nor was there more authority againſt them than againſt the *Proteſtants*; which is, The *Catholique Roman Church*, guided by the *Spirit of God*, and the Word of God written and unwritten. Moreover they were the parties accuſed, ſo are the *Proteſtants*; it is not fit therefore that they ſhould be the Judges.

If they ſay, that they alſo accuſe the *Church of Rome* of errors, and therefore it is not fit that ſhe ſhould be Judge; I anſwer, ſome body muſt, if ever we will have an end of controverſie; and then whether the whole ſociety of *Chriſtians*, or ſome one or few men, (for ſo all *Hereſies* began, and ſo did the *Proteſtant Religion* in one *Luther*) let any indiffe-

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rent man judge. Moreover, God hath made the Church the *Judge*, ſaying, *tell the Church*, and that is the *Church of Rome*; as thoſe *Proteſtants* muſt grant, who ſay, they are one with it, and that it was the *Church*, when they revolted from her.

And to conſider the matter, according to reaſon, ſeen in the practiſe of all ſocieties and bodies, whether Eccleſiaſticall or Civill; if any one or few members break the law and rule of the whole, who ſhall judge whether it be wel or ill done? Surely either the head, or the head and whole repreſentative body together. And this was the proceeding againſt *Luther* and the *Proteſtants* in a *general Councel*, by which they were condemned, and caſt out of the *Church*. Which judgment if it be not ſufficient; but that the condemned party (juſtifying himſelf by his own bare affirmation, or interpretation of the Law, according to his own particular fancy, contrary to the whole body, whereof he is or was a member) may be admitted; what *Heretique* or Rebell will ever be found guilty?

guilty? or will not in deſpite of all mankind, be accounted a true *Chriſtian*, and loyall ſubject, and the ſoundeſt member of the whole body? Secondly, it is both poore and abſurd for *Proteſtants* to ſeek for ſhelter and countenance, under that *Church* which they have abandoned, diſgraced and cruelly wounded, (though to their own deſtruction;) thereby alſo abuſively perſwading many people to keepe ſtill in the *Proteſtant Church*, while they think they are of the *Romane*, they being (as their new *Maſters* teach them) both but one *Church*.

§. 3. But *Catholiques*, whoſe conſent it is very fit ſhould be taken in this matter, acknowledge no ſuch union of *Churches*, betwixt themſelves and *Proteſtants*; for *Catholikes* do not allow their Ordination, and Conſecration of *Biſhops* and *Prieſts* for good, which appears, in that if a *Prieſt* of the *Roman Church* revolt to the *Proteſtant* party, he is allowed by them to be a lawfull Prieſt, but not ſo if a *Proteſtant Miniſter* returne

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to the *Romane Church*. Alſo ſome *Proteſtants* grant, that *Roman Catholiques* may be ſaved in their *Religion*, but *Catholikes* do not grant the like to *Proteſtants*; which they would do ſurely, if they thought they were all one *Church*. Beſides, the denying to communicate with each other, is a proof, that, in the opinion of both, they are not all one Church.

And whereas *Proteſtants* magnifie their own charity, in this kind conceit of theirs, and accuſe *Catholikes* of the want thereof, it is very idle; for the controverſie about the means of ſalvation, and the *Church* wherein it is to be had, is not to be determined by the judgement of charity, but of diſcretion. *Catholikes* judge no particular man to be damned, becauſe they know not the operations of God upon his ſoul in his lateſt minutes; but they judge that all men out of the *Romane Catholique Church* are out of the road of ſalvation, becauſe they are aſſured thereof by the Word of God. And if to grant the poſſibility of ſalvation to others, be ſuch a teſti-

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mony of charity, as they conceive; then ſurely *Origen* was of all men moſt charitable, who held that at the laſt, even the devills themſelves ſhould be ſaved; and yet I find no man agreeing with him in this charitable opinion. But the truth is, (as I conceive) that *Proteſtants* are thus kind to *Catholikes* for their own ends; which are, to provoke *Catholikes* to ſhew the ſame favour to them, that ſo they may have the better ſecurity in their way, by the concurrent opinions of others: and alſo for feare, leſt by denying ſalvation to to the *Church of Rome*, they cut off the hope thereof from themſelves, who acknowledge no lawfull Miniſtery, by conſequence no *Church*, and by conſequence no ſalvation, but that which they derive from the *Church of Rome*. Which ſeeing they do indeed want, they are neither united with her, nor can juſtly hope for ſalvation without her.

CHAP.

CHAP. XV.

Of the fifth Mark *of the true Church (viz.)* Unity in Doctrine; *And of the horrible diſſentions among Proteſtants.*

§. 1. A Fifth *Mark* of the *Church* is *Unity in Doctrine:* of which it is ſaid by S. *Paul, I beſeech you that all ſpeake one thing; be ye knit together in one mind, and one judgement;* (1 *Cor.* 1. 10.) *Endeavouring to keep the unity of the Spirit in the bond of Peace,* Epheſ. 4. 3. *Continue in one Spirit and one mind,* Philip. 1. 27. *of one accord and one judgement,* Philip. 2. 2. Thus in the firſt times *were the multitude of them that believed of one heart and one ſoul,* Acts 4. 32. Thus our *Saviour* prayeth (and no doubt was heard) *that they may be one, Joh.* 17. 11. and the effect of that prayer we ſee in the *Church of Rome,* and no where els. Thus alſo the *Holy Ghoſt* deſcribes the

the *Church of Chriſt*, ſaying, *my dove is one*, *Cant.* 6. 8. Aud the want of this unity is ſo improper to God, that he is therefore termed, *the God, not of diſſention but of peace*, 1 *Cor.* 14. 33. And it is ſuch an aſſured means to ſhorten continuance, that the *Scripture* ſaith, *if you bite and devoure one another, take heed that you be not conſumed one of another*, *Galat.* 5. 15. and that *a Kingdome divided againſt it ſelf ſhall periſh*, *Luc.* 11. 17. And by the want of this Mark of *unity*, did the antient *Fathers* diſcover the Heretiques of their times. S. *Chryſoſtome* ſaith, (*Op. imperfect. in Math. Hom.* 20.) *All infidells that are under the divell, are not united, nor hold the ſame things, but are diſperſed by divers opinions; one ſaith ſo, and another ſo, &c. in the ſame manner are the falſhoods of Heretiques, who never hold the ſame things, but have ſo many opinions, as there are perſons.* To the ſame purpoſe ſpeaks *Irenæus*, *Tertullian* and others, (*Iren. l.* 1. *c.* 5. *Tertull. de præſc. adverſ. hær.* 42.)

And this unity I found apparently in the

the *Church of Rome*; and the contrary as apparent amongſt *Proteſtants*. Thus the antient writers do wonderfully agree in all matters of faith; ſo alſo do all the decrees of all lawfull *Councells* and *Popes*; though they were men living in ſeverall ages, in ſeverall countries, and wrote in ſeverall languages: And now alſo all *Catholikes* in the world, howſoever otherwiſe divided by country, language, particular intereſt, civill diſſentions, or war, yet agree exactly in all points of faith. And this becauſe they have a certain compaſſe to ſteere by, to wit the *generall Tradition* of the *Church*, and the decrees of *Generall Councells*, who they have reaſon to believe, do preſerve that which was delivered by the *Apoſtles*; and if any doubt ariſe about the ſenſe of *Scripture*, are better able to interpret it than any other perſons; to which therefore they do modeſtly and wiſely ſubmit their judgements. But no ſuch agreement was ever found, or ever can be found amongſt *Proteſtants*, or any ſort of Heretiques. S. *Irenæus* (*lib.* 1. *cap.* 21.)

ſaith,

ſaith of *Simon Magus* his Hereſie; that it was *divided into ſeverall Sects*. S. *Auguſtine* of the *Donatiſts*, (*lib.* 1. *de Bapt. c.* 6.) that in his time it was *cut into ſmall threds*. And particularly the ſame is happened to *Proteſtants*, who ſoon after their ſeparation from the Church of *Rome*, were divided amongſt themſelves, and have ever ſince ſo continued, multiplying daily in their diviſions; inſomuch that even in the one Kingdome of *England*, and even in the one City of *London*, there are very many: And in many particular houſes there are ſome different Sects of Religion, each pretending to be the true *Proteſtant*, and denying that title to the other.

Nor is there any means to reconcile their differences, but they are rather likely to grow more, and greater, as we ſee at this day. For no Sect will acknowledge another its ſuperiour in matter of Religion, nor ſtand to its judgement, except it be by force; no not any one particular perſon thinks himſelf obliged to ſubmit to the whole world; therefore they uſe

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to lay, *that they will not pin their faith upon another mans ſleeve*; but all pretend to be guided by the Word of God, which each one will interpret for himſelf, and accuſe all others of error ſo far as they diſſent from him. And though Sects and Hereſies do firſt ariſe out of the *Catholike Church*; as the *Apoſtle* ſaith, *There muſt be Hereſies*, 1 *Cor.* 11. 19. yet the *Church* doth not loſe her unity hereby; becauſe ſhe having a certain Touch-ſtone whereby to try them, namely, the judgement of the *Church*; if they will not ſubmit to that, they are excommunicated, and by judicial ſentence cut off from that body, from which they firſt cut themſelves by miſ-belief; as the *Apoſtle* ſaith, *An hereticall man after the firſt and ſecond admonition avoid*, *Tit.* 3. 10. whereby they preſerve the reſt of the body entire, and at unity within it ſelf. So that the Hereſies do not ariſe from the Doctrine of the Church, but from the malice of the Devill.

But amongſt *Proteſtants* the liberty of reading and interpreting *Scripture*, and

the examining and judging the *Preachers* Doctrine thereby, being given to every ſilly ſoul, (as *Doctor Bilſon* ſaith) c *The people are diſcerners and judges of that which is taught*, as with good reaſon they ought; for it was upon this ground that they firſt ſeparated from the *Church of Rome*, undertaking to be judges of her Doctrine; and if the preſent Clergie ſhould not continue this liberty to the people againſt themſelves, who are no more infallible than the other, nor can pretend to it; they would play very foul play with the people, and (inſtead of giving them liberty of conſcience, which they promiſed, only tranſlate them from one Tyrant over their conſciences (ſo they call the *Church of Rome*) to another (the *Church of England*,) there muſt needs ariſe varieties of Sects in Religion, according to the various conceipt and apprehenſion of people, even out of the very nature of this their doctrine, which is the ground-work for all the reſt;

c *True difference, part. 3. p. 353.*

and

and is the moſt exerciſed in thoſe who are moſt converſant in the reading of *Scriptures*, to wit, the *Puritanes* and *Sectaries*.

And in the many differences that are amongſt them, they call no *Generall Councells*, nor indeed can they, by way of authority, no Sect acknowledging it ſelf ſubject to anothers Juriſdiction, if it be under another temporall Governour; but conſtitutes a *Church* by it ſelf abſolute, and independent. And in the variety of Sects in any one Kingdome or Government, neither party believing it ſelf juſtly ſubject to another in matter of conſcience; But ſuppoſing themſelves alwaies in the truth, they think they are bound to maintain that truth, with the hazard of their lives, and to oppoſe their lawfull *Soveraignes* in the defence thereof; and whenſoever they have power they put it in execution, and turn *Rebells* for Gods ſake; As we ſee many have done heretofore, and the Engliſh are (many of them) now in the accurſed act. Nor can the men, under whoſe con-

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duct the people do this, hope for more calme obedience from them, longer than by force they are ſubdued to it, unleſſe they give them that in poſſeſſion which now they have in hope, and for which they have all been united in their ſervice, to wit, *Liberty of Conſcience* to every particular perſon, to be of what Religion ſoever he ſhall make to himſelf out of the Bible, free, and independent on the juriſdiction of any other.

And with very good reaſon; for ſeeing they have all ſhaken off Chriſts yoke, why ſhould any *man* put a yoke upon another mans conſcience, and oblige him to believe, or do, or ſuffer that which is againſt *his* Word of God? Thus, as their Religion is diviſible according to their ſeveral ſenſes of the *Scripture*, ſo Kingdoms are diviſible according to their Religions: So that there muſt ſtill be diviſion, either in Religion, or in War for the defence thereof. Yea ſo accurately doth *Hereſie* teach to run diviſion, that it is meerly by accident that any two *Proteſtants* are of the ſame Religion in any one point; for ſeeing

ſeeing they do not oblige themſelves to agree in any one Principle, but only the letter of the Scripture, and refer the interpretation to themſelves, as *Chillingworth* (in his *Preface*) ſaith, *Let all men believe the Scripture, and that only, and indeavour to believe it in the true ſenſe, and require no more of others,*) it is but the conſtitution of their brains, and the grain of their fancy running the ſame way, that brings any two of them to an union in the ſame belief, concerning any point of Religion; which conſtitution, as it was accidentall in their generation, ſo it is daily changeable by age, education, and many other occurrences; and ſo alſo as uncertain for the future, as accidentall at the preſent.

Thus all tends, to diviſion amongſt them, through the nature of their doctrines and the method of knowing and preſerving them. And this diviſion of theirs in doctrine and opinion, is the reaſon, why, when I mention the belief of *Proteſtants*, I uſually ſay, *ſome Proteſtants*, becauſe they are not all of a mind, ſcarce in any

one point, wherein they differ from *Catholikes*. And ſome of them are ſo ſilly as to think, that if they themſelves do not believe ſuch a point, no *Proteſtant* elſe doth, ſuppoſing all *Proteſtancy* included in their own breſts; which indeed is nothing ſo: only they have reaſon, according to their principles, to believe (as they do) that that which every particular man holds, is the true *Proteſtancy*, and ought to be a rule to all the world beſide.

§. 2. The *Catholike Roman Church* hath in it the propriety of heat, and doth CONGREGARE HOMOGENEA, *gather together things of the ſame kind*, and DISGREGARE HETEROGENEA, *ſeparate things that are of different natures*; caſting out of her Communion all ſorts of *Heretiques*. And on the contrary the *Proteſtant Religion* hath the property of cold, which is CONGREGARE HETEROGENEA, *to gather together things of different natures*, infolding under her name a miſcellane of Religi-

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ons, freezing them altogether, and withall making them ſo brittle, that every chance breaks them into ſmaller ſects and ſub-diviſions, which in the end will be the deſtruction of the whole, as it hath been of all foregoing Hereſies.

And this truth Sir *Edwin Sandys* a learned *Proteſtant* (*In his Relation of Religion of the Weſtern parts*) confeſſeth, ſaying, *The Papiſts have the Pope, as a common Father, adviſer, and conductor, to reconcile their jarres, to decide their differences, to draw their Religion by conſent of Councells unto unity, &c. whereas on the otherſide, Proteſtants are like ſevered, or rather ſcattered troupes; each drawing an adverſe way, without any means to pacifie their quarrells, no Patriarch one or more, to have a common ſuperintendency or care of their Churches, for correſpondency and unity: no ordinary way to aſſemble a generall Councell on their part, the only hope remaining ever to aſſwage their contentions.* Of which ſeeing there is no hope, the ſword muſt be the Umpire. Which if it ſhould in

England

England, prevaile on the *Puritane* or *Roundheads* ſide, as they now ſtile them, (which God forbid) I think I may without raſhneſſe ſay, that it falls out by the juſt judgement of God that they that caſt out the *Catholike Religion* and *Catholike Biſhops* their predeceſſors, upon pretence of the Reformation of Errors, which they diſcovered (as they ſaid) by the pure Word of God, are upon the ſame pretences caſt out themſelves, and are forced to ſay with *Adonibezek* in the firſt of the book of Judges, *As I have done, ſo God hath rewarded me.* So true a rule it is, that *he that practiſes diſobedience to his ſuperiours, teaches it to his inferiours.*

§. 3. But the *Proteſtants* ſay that they do not differ from one another in *fundamentalls*, no not from the *Catholikes*, ſo much at unity with all the world do they profeſſe to be. The impertinency of their diſtinction of fundamentalls and unfundamentalls I have before diſcovered; and little reaſon have they to uſe it in this caſe. For to my apprehenſion all their differences are in *fundamentalls*, yea all

that

that they believe they account fundamentall: For the *Church of England* ſaith in her ſixth Article, *That whatſoever is not read in Scripture, nor may be proved thereby, is not to be required of any man that it ſhould be believed as an Article of Faith, or be thought requiſite or neceſſary to ſalvation:* And as nothing but what may be proved by the *Scripture*, is by her accounted neceſſary to ſalvation, which is the ſame with fundamentall; ſo I ſuppoſe that all that can be proved by the *Scripture* is neceſſary to ſalvation, even in their own opinion; for I think they will not ſay, but that it is neceſſary and fundamentall to believe God, in all that he ſaith, whether the matter be great or ſmall; now *Proteſtants* profeſſing to believe nothing neceſſarily, but what may be proved by the *Scripture*, and their differences being in the things which they believe, it followes, that their differences are in things, which are proved by *Scripture*, that are the pure Word of God, and the meaning of the *Holy Ghoſt*, (as they uſe to ſpeak) and therefore muſt needs

be

be (in the ſeverall opinions of them that hold them) fundamentall and neceſſary to ſalvation.

To inſtance in ſome particulars of their diſagreement; (for to ſpeak of all were to enter into a Labyrinth:) Firſt concerning *Scripture* it ſelf, I think they will grant it is a fundamentall point, I am ſure, their learned *Hooker* doth ſo, (*Eccleſ. Pol. lib.* 1. *ſect.* 14.) who ſaith, *Of things neceſſary the very chief is to know what books we are bound to eſteem holy*: and as ſure I am that in this there is great diſagreement; for the *Lutherans* do deny (beſides thoſe books of the Old Teſtament which the *Calviniſts* alſo deny) * *the ſecond Epiſtle of S. Peter, the ſecond and third Epiſtle of S. John, the Epiſtle to the Hebrewes, of S. James, of S. Jude, and the Revelation*; all which the *Calviniſts* and the *Church of England* do undoubtedly believe to be the Word of God. And if they diſagree about their

* *Chemnit. exam. Conc. Trid. part.* 1. *pag.* 55. *alſo Enchyrid. p.* 63.

prime

prime Principle, how can agreement be expected in the things that they derive from thence? Secondly, concerning their translation of *Scriptures*, in the truth whereof consists the truth of Gods Word, to those that understand it not, but as it is translated; very great are the disagreements, and bitter the reprehensions between *Luther* and *Zuinglius*; between *Calvin* and *Molineus*, between *Beza* and *Castalio*, between legall *Protestants*, and *Puritans* of *England*, each party condemning the others translation. I will instance chiefly in the *English*.

The *Ministers* of *Lincoln Diocesse*, in a book delivered to *King James*, being an abridgement of their grievances, say (*pag.* 11. 13. 14.) that the *English* translation of the *Bible* is, *a translation that takes away from the text, that addes to the text, and that sometimes, to the changing or obscuring the meaning of the holy Ghost.* And *Broughton* the great Linguist, in his *Advertisement of Corruptions*, tells the Bishops, *that their publique translations of Scripture into English*

Engliſh, is ſuch, as that it perverts the text of the Old Teſtament in 848. *places, and that it cauſeth millions of millions to reject the new Teſtament, and to run into eternall flames.* And yet the tranſlators of the *Bible*, and the *Biſhops* were of another mind; or elſe ſurely they would not have commended it to the uſe of the people. And what a wofull condition were the people in, who muſt be guided by ſuch a *Bible*, in which either there was certain falſhood, or they were not certain that it was the truth.

Secondly, the *Reall preſence* of *Chriſts* body in the *Euchariſt* by conſubſtantiation, and to the bodily mouth of the receiver, is affirmed by the *Lutherans*, but denyed by the *Calviniſts*. Thirdly, that *Chriſt deſcended into Hell*, which is an article of the *Creed*, is affirmed by *Hill* in a Treatiſe of that ſubject, by *Nowell*, and by many *Proteſtants*, but is denyed by *Carleil*, in a book written to that purpoſe, and commonly by all *Puritanes*. Fourthly, *Evangelicall Councells* are affirmed by *Hooker*, (*Eccleſ. Pol. l.* 3. *ſect.* 8.

*ſect.*8.*p.*140.) but are denied by *Perkins* (*Reformed Cath. p.*241.) and moſt of the *Church of England*. Fiftly concerning the head of the *Church* or the ſupreme Governour in cauſes Eccleſiaſticall (which one would think a fundamentall matter) the *Church of England* holds, that the *King* or *Queen* (when the Kingdome is governed by a woman) is the head thereof; but the *Church of Helvetia* ſaith,

f *We acknowledge no other head of the Church but Chriſt*, and that he hath no deputy on earth;

f *Harmony of Confeſſ. p.*308.

and many there are in *England* of the ſame opinion, who are not afraid to ſay ſo now, though it be by Law a capitall offence. Sixthly, the government of the *Church* by *Biſhops*, one would think were a fundamentall point, for for it is affirmed to be JURE DIVINO, *by divine Law*, by many *Proteſtants* in *England*, and particularly *Biſhop Hall* wrote a book a few years ſince to that purpoſe; and yet this

is denied by a great party in *England*, as the *Biſhops* by wofull experience do know.

A hundred other differences might be named, in the maintenance whereof books have been written one againſt another; one ſide holding with the *Catholikes*, ſo that there is ſcarce any point of *Catholique Doctrine*, but is maintained by ſome or other *Proteſtants*, and amongſt them all, almoſt the whole *Catholique Doctrine*: If therefore they differ from the *Church of Rome*, they differ from one another. And that their differences are not light, but about moſt important matters (in their own opinions, being about matters (as they conceive) revealed in the Word of God, to which all men are bound to adhere,) even their purſuit of thoſe differences doth plainly demonſtrate, which ſtretcheth to the *g* condemning of one another for *Heretikes*, *h* and baniſhing each

g *Luth. con. art Louan. Theſ. 27.*

h *Oſiander Epit. Eccl. hiſt. tent. 16. par. altera p. 805.*

each other from their ſeverall territories, *i* forbidding the reading of each others books, impriſoning of their perſons; and finally breaking into open arms one againſt another: and are not all theſe tragicall particulars, to our infinite grief, now acted on the ſtage of *England?* and the chief pretence is *Religion*. And ſurely they are guilty of extreme folly, that wil fight to the fundamental overthrow of themſelves and families (and for ought they know, of the whole Kingdom) for matters which they hold not fundamentall.

i *Hoſpi. hiſt. Sacrament. par. alt. fol.* 393. 395. 397 398.

§. 4. But the *Proteſtants* think to wipe off this ſtain of diſagreement by retorting it upon the *Catholikes*, accuſing them of as great diſagreement, as is amongſt themſelves, which when I conſidered, I found altogether impertinent. For amongſt *Catholikes* there are two ſorts of points, ſome defined by the *Church* in a *General Counſel*, and ſo infallibly certain; others not defined: In the former they all exactly agree,

in the later each man follows the direction of his particular reaſon. Like to this, there are amongſt *Proteſtants* certaine Articles, as they call them, which are agreed upon in each ſeverall dominion of *Proteſtants*, which are ſet down in their *Harmony of confeſſions*; concerning which firſt it is to be noted, that there is great diſagreement in generall betwixt their *Churches*, they never meeting all together in any one *Councel* to determine any one thing; ſo that they are not united in any one point by conſent. Then in particular dominions the decrees that they publiſh are not firmly believed by all under thoſe dominions, but are accounted as directions onely, not obligations; therefore in *England* many both of the people and *Clergie* alſo, do deny, ſome one, ſome another particular, according to their pleaſure; and yet the *Generall Church* of *Proteſtants*, and the particular of *England*, doth ſuffer men, teaching and profeſſing contrary doctrines, as points of faith, to abide in her Communion, and paſſe under the name of *Proteſtants*. And ſeeing that

of

of contrary doctrines one ſide muſt needs be falſe, while the *Proteſtant Church* permits both ſides to be preached, as matter of Faith, and the Word of God, ſhe knowingly ſuffers the profeſſion of falſe doctrine, and ſo is the mother of falſhood, as much as truth, and therefore cannot be the true Church

The *Church of Rome* doth not ſo, but if any preach or profeſſe contrary to that which is decreed, ſhe ſhuts them out of her Communion, and diſinherits them of the title of *Catholike*. As for other points, which are without the compaſſe of her decrees, wherein there is a mighty latitude according to the extent of mens reaſons, ſhe permits every man to hold, as his particular underſtanding ſhall direct him. The *Puritanes* will have all governed by the written Word of God; The *Chillingworthians* will have all guided by particular reaſon, and both ſorts differ amongſt themſelves. The *Church of Rome* more wiſely in matters of *Faith* and *Religion* is directed by the Word of God, either written, or

unwritten, and therein her children never differ; or if they do, are renounced; In Schoole points and things undefined her children are guided by their particular reaſon; and herein they doe and may differ, yet without diſunion, as well as in points of Phyloſophie: For, Schoole points are not points of *Religion* properly; Religion being derived *à* RELIGANDO, *from binding*; but in Schoole points men are not bound to the beliefe of either ſide, but have free liberty to hold or change, as they think they have cauſe, untill it be otherwiſe determined by a *Councell*. And this may be done without the juſt imputation of diviſion, as S. *Auguſtine* (*De Bapt. cont. Donat. l.* 1. *c.* 18. *&* *l.* 2. *c.* 4.) ſaith, *Divers men be of divers judgements, without breach of Peace, untill a generall Councell allow ſome one part for pure and cleer*. Thus doth he excuſe S. *Cyprians* diſagreement and error concerning the baptizing of ſuch as were baptized by *Heretikes*, ſaying, *that himſelf durſt not*

have

have condemned the ſame, unleſſe I had been ſtrengthened with the moſt agreeable authority of the Catholike Church, to which Cyprian *himſelf no doubt would have yeelded, if at that time the truth of the queſtion had been made cleer and manifeſt by a generall Councell.* Which ſome refuſing to do, after that that opinion of *Cyprians* was by a *Councell* condemned, to ſhew the difference of holding againſt a point defined, and not defined, *Vincentius Lyrinenſis chap.* 9. thus breakes out, *O admirable change, the authors of one ſelfe-opinion, are called Catholiques, and the followers of it Heretikes!*

Secondly, there is in doctrines a difference between the concluſion or point of faith it ſelf, and the reaſon or manner thereof; in the former of theſe, unity is required, and is performed moſt exactly amongſt *Catholiques*; but in the later (which concerns but the reaſon of that concluſion, which reaſon is for the moſt part reduced to ſome Sholaſticall ſubtilty) learned men have in all ages, and

may (without breach of unity) maintaine their difference. For although all men be bound to the decreed point of faith, yet they are not ſo, to the reaſon and manner therof, unleſſe the ſame alſo be defined by the *Church*.

And hereby are anſwered all the objections of *Proteſtants* concerning the diſagreement of *Catholiques*, as of the *Thomiſts* and *Scotiſts* concerning the *Conception* of our *Bleſſed Lady*; of the *Dominicans* and *Jeſuites* about the concurrence of *Grace* and *Freewill*, with ſuch like, in which the *Church* hath not yet interpoſed her Decree. And ſome *Proteſtants* affirm (out of their profound politicall inſight) that ſhe never will; and that becauſe (forſooth) ſhe dares not; out of feare to diſpleaſe ſo mighty a party, as each opinion hath. And yet they know that the *Church* was not afraid to decree againſt the opinions of *Luther* and his brood, notwithſtanding ſhe loſt ſome *Kings*, and much people thereby; but the loſſe was not only

ly hers, but theirs much more; ſhe loſt ſome incurable members, but they loſt themſelves. And doubtleſſe when ſhe ſees it meet to determine anie of the controverſies amongſt the learned, ſhe will doe it without any feare, but of God.

In the meane time we ſee that their differences of opinions breed no more diſturbance in the *Church*, nor rancor amongſt themſelves, than their different colours and ſhapes of apparell. Brotherly charity is not violated amongſt them: they will all goe to the ſame Church, they will communicate togeuher, and confeſſe to one another; nor is there any of them, but if he be asked, will ſay, that he will ſtand to a *Generall Councell* in any of the points of difference amongſt them, and ſubmit his judgement to hers. But *Proteſtants* have no *Councells*, nor any authority to call a *Councell* out of the extent of their temporall dominions· the Articles of *Religion* which they have agreed upon apart, are very different one from

another, as may be ſeen in their *Harmony of Confeſſions*: nor in the ſame *Dominion* will they ſtand to any determination of *Convocation*, *Synod*, or *Aſſembly*, further then it decrees according to the Word of God, of which every one will be a judge for himſelf. And in the meane time they violate brotherly charity, make ſchiſmes and ſeparations one from another, refuſe to goe to *Church*, or communicate together, and in defence of their differences, wage war one againſt another. So that their *Harmony of Confeſſions* may more truly be called the *confuſion of Confeſſions*; and their *Churches* the *tumults of Religion*.

The greateſt unity they have is not in believing, but in not believing; though therein they are not exact, as I have ſhewed before: their Faith, as they call it, being for the moſt part negative, conſiſting in denying what *Catholikes* affirme; as denying and not believing the *infallibility* of the *Church*, the *Reall Corporall Preſence*,

ſence, *ſeven Sacraments*, *Invocation of Saints*, *Purgatory*, and *Prayer for the dead*, with many other, abating their poſitive faith almoſt to nothing: now not-believing is not believing, and their profeſſion and union in the moſt, is not of Faith, but of infidelity. And for their poſitive beliefe, I thinke it conſiſts in two *Articles* onely, *That there is a God*, and that *Jeſus Chriſt died for the ſinnes of the world*; and whoſoever affirmes more then this, it will be no hard matter to find ſome other *Proteſtants* that will deny it: what union then is there amongſt them, but that which was betwixt *Simeon* and *Levi*, to be brethren in evill? and in writing the *Articles* of their *Religion*, as *Draco* did his lawes, in blood? For what Nation is there, where the *Proteſtant Religion* hath ſetled her foot, where they did not in the ſetling thereof fill their hands with blood? And by *rebellion* and unutterable cruelties propagate (as they thought) the Goſpell of peace? The Kingdome of *England* only

only excepted, where the change was made by the *Princes*. Which change not having gone far enough from the *Catholike Roman Religion*, the people having got the ſword into their hands, do now attempt (according to the pattern of all their fellow *Proteſtants*) to make a ſecond *Reformation*, with ſuch witty *Rebellion* and cruelty, the onely things wherein they did ever exerciſe any wit, that as no poſterity will be able to imitate, ſo no poſterity will keep it ſilent; but blazon it throughout the world, to their eternall infamy; when the *Religion*, their Idoll, to whom they ſacrifice all this humane blood, ſhall be ſunk from whence it came, to hel.

CHAP.

CHAP. XVI.

Of the ſixth Mark *of the true Church, viz.* Miracles; *And that there are no true Miracles among Proteſtants.*

§. 1. ANother mark of the *Church* is *Miracles*; of which our *Saviour* ſaith, *Joh.* 14. 10. *He that believes in me, the works that I doe he ſhall do, and greater*; of which words, the marginall notes of the *Engliſh Bibles* printed *Anno* 1576. ſay, *This is referred to the whole Body of the Church, in whom this vertue doth ſhine for ever.* And againe *Chriſt* ſaith, *Mar.* 16. 17, 18. *Theſe ſignes ſhall follow them that believe; in my name they ſhall caſt out Devills, they ſhall ſpeake with new tongues; they ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them; they ſhall lay hands on the ſicke, and they ſhall recover.* In ſo much that S. *Auguſtine, Cont.*

Ep.

Ep. Fund. c. 4. reckons this, amongſt many things fore-mentioned, that holds him in the *Churches* boſome, ſaying, *The conſent of people and nations retaines me: the authority begun by Miracles, nouriſhed by hope, increaſed by charity, confirmed by antiquity, retains me: the ſucceſſion of Prelates ſince the Sea of* Peter, *to whom our Lord conſigned the feeding of his ſheep after his Reſurrection, to the preſent Biſhops Sea, retains me; and finally the very name of* Catholique *retaines me; which not without cauſe, this Church alone, amongſt ſo many and ſo great hereſies, hath ſo maintained; as when a ſtranger asks where they aſſemble to communicate in the Catholique Church, there is no heretique that dares ſhew him his owne Temple, or his own houſe.*

§. 2. Now concerning *Miracles*, the *Proteſtants* ſay that they are ceaſed, and it is true, to wit, amongſt them, ſince they ceaſed to be members of the true *Church*; and is therefore a ſigne that they have

ceaſed

ceaſed to be ſo. For this promiſe hath no limitation of time, but is to continue for ever in the *Church*. Nor do they prove the contrary by *Scripture*; and if they cannot prove it by *Scripture*, according to their own principles, they are not to be believed.

And whereas ſome do alledge *Fathers* and *Schoolmen* to prove that *Miracles* are ceaſed, they ought to diſtinguiſh, and to know that there are two manners of being of *Miracles*, to wit, ordinary and extraordinary; concerning which three things are affirmed. Firſt that in the Primitive Church *Miracles* were abſolutely neceſſary for the planting of the *Goſpell* in the world; (*John* 5. 36. *Acts* 4. 29. 30.) and then the gift of *Miracles* was ordinarily annexed to the miniſtry of preaching; ſo that moſt *Chriſtians* commonly had that gift in one kind or other, 1 *Cor.* 12. 28. *Acts* 8. 17. Secondly that ſince the planting of the *Goſpell* by 12. fiſhermen, which was the *Miracle* of *Miracles*, no further Miracle is abſolutely neceſſary for men to

whom

whom this is known; and therefore the gift of *miracles* is ceaſed to be ordinarily annexed to the office of preaching, or common almoſt to all *Chriſtians*, as before it was. Thirdly notwithſtanding this, in all ages there were, are, and ever ſhall be ſome ſpeciall places and perſons extraordinarily endued with the gift of *Miracles*, for the comfort of *Chriſtians*, and converſion of remote Nations, to whom the fame of the firſt miraculous planting of our Religion is not come: And of Miracles of this kind *c* the writings of the *Fathers* and all Chriſtian hiſtories are full, in ſo much that S. *Auguſtine* having mentioned many *Miracles* ſaith, *what ſhall I do? I am not able to remember all that I know, and doubtleſſe ſundry of ours, when they read theſe, will grieve that I have omitted ſo many, which likewiſe they know as well as I.* And concludes, that it would require many books to ſet down the *Miracles* of healing done onely at the monument of S. *Stephen*.

c *Aug. de. civit. lib. 22. c. 8. Greg. Dial.*

* Many

* Many Miracles alſo were done by S. *Auguſtine* the *Monk*, who being ſent from *Pope Gregory* above a thouſand yeares ago, converted the Kingdome of *England* the third time to the *Roman Catholique* faith. Yea, many *Miracles* were done in ſeverall ages and ſeverall places by *Roman Catholikes*, by the confeſſion of *Proteſtant writers* themſelves; In ſo much that the *Centuriſts* of *Magdeburge* do make report thereof in their 13. Chapter of every ſeverall Century, for thirteen hundred years after *Chriſt*, out of the credible writers of thoſe ſeverall times. In particular, e S. *Francis*, S. *Dominick*, and other holy men about their times did abound in *Miracles*; alſo S. *Katherine* of *Sienna* and S. *Bernard*, who being a *Romane Catholike* is yet acknowledged by f *Whitaker* for a true *Saint*.

* *Beda hiſt. l.* 1. *c.* 26.

e *Antonius* 3. *part. hiſt. tit.* 23. 24.

f *De Eccleſ. p.* 369. *poſt. med.*

So

g *Hackluit Navigat. vol. 2. part. 2. p. 88. & Hartwell of the Kingdome of Congo, in the Epiſt.*

So did g S. *Xaverius* in his converſion of the *Indies* of late years; and many other *Romiſh Prieſts* in the converſion of the Kingdome of *Congo* in *Africa*; and the ſame ſo credible, that they are publiſhed to the world by *Proteſtants* themſelves.

I will inſtance in ſome few that have been done in confirmation of ſome particular points of the *Romane Faith*. Concerning *Prayers to Saints*, S. *Auguſtine* (*de civit. Dei, l. 22. c. 8.*) ſaith, that a devout woman called *Palladia*, being diſeaſed, did in the preſence of him and others pray to S. *Stephen*, at his monument, and was preſently made whole. Concerning *Images*, *Euſebius* (*l. 7. c. 14.*) reports, that the woman mentioned in the *Goſpell*, whom our Saviour cured of a bloody flux by the touch of the hem of his garment, erected the *Image* of our *Saviour*, at the foot whereof there ſprang up an herb, which when it grew

ſo

ſo high, as to touch the bottome of the garment of the *Image*, had power to cure all diſeaſes: *c Athanaſius* alſo, and *d Gregorius Turonenſis* make mention, that upon violence offered by the *Jewes* to the *Image* of *Chriſt*, blood did miraculouſly iſſue from thence. The *Miracles* done by the ſigne of the *Croſſe*, by report of the *Fathers* are almoſt infinite; in ſo much as *Couell* the *Proteſtant* in his Anſwer to *Burgeſſe* (*pag.* 138.) ſaith, *No man can deny, but that God after the death of his Son, manifeſted his power to the amazement of the world, in this contemptible ſign, being the inſtrument of many Miracles.*

c *De paſſione imaginis Chriſti in Berito, alledged in the 2. Councel of Nice. Act* 4.

d *De gloria Martyr. l.* 1. *c.* 22.

Concerning the neglect of *Confeſſion*, we read divers Miracles in S. *Bedes Hiſtory*, (*l.* 5. *c.* 14.) S. *Francis* and S. *Dominick* preached againſt the *Albigenſes*, who denied *Purgatory*, *Prayer for the dead*, *Confeſſion*, *Extreme Unction*,

ction, the *Popes authority*, *Indulgences*, *Images*, *Ceremonies*, *Traditions*, with many other, and are by the *Proteſtants* claimed for their Predeceſſors in the *Proteſtant Faith*;) and wrought many *Miracles*, whereof one of S. *Francis* is moſt notable to this purpoſe, and is recorded by *Mathew Paris* (an approved Author amongſt *Proteſtants*, who thus relates it, (*pag.* 319.) *The fifteenth day before his death there appeared wounds in his hands freſhly bleeding, ſuch as appeared in the Saviour of the world hanging on the Croſſe. Alſo his right ſide appeared ſo open and bloody, that the inward parts of his heart were to be diſcerned, whereupon there repaired to him great ſtore of people, amongſt whom the Cardinalls themſelves demanded of him what this ſight imported? to whom he ſaid, This ſight is therefore ſhewed in me to them, to whom I preached the myſtery of the Croſſe, that you may believe in him, who for the ſalvation of the world ſuffered upon the Croſſe theſe wounds that you ſee; and that ye may*

know

know me to be the ſervant of him whom I preached, &c. And to the end, that you may without doubt perſevere in this conſtancy of faith, theſe wounds which you ſee in me ſo open and bloody, ſhall immediately after I am dead be whole, and cloſe like to my other fleſh. Afterwards he yeelded up his ſoule to his Creator, without all anguiſh or pain of body; and being dead there remained no marks of his aforeſaid wounds.

Laſtly, for confirmation of the *Reall Preſence*, it is reported, that in a Town called *Knobloch*, in the year 1510. one *Paul Forme* a Sacrilegious perſon, went ſecretly into the *Church* by night, brake the *Pyx*, and ſtole from thence two conſecrated *Hoſts*, one of which he ſold to a *Jew*, who in diſdainfull malice ſaid, *If thou be the God of Chriſtians manifeſt thy ſelf*; And thereupon pierced the *Sacrament* with his dagger, whereupon blood did miraculouſly flow forth. This *Miracle* was ſo publike and evident, that 38. were thereupon apprehended, and burned in the *Marquiſate* of *Brandenburg*,

burg, and all other *Jewes* baniſhed out of the ſaid Territory. And this is reported for credible, not onely by *a Catholike* but by *b Proteſtant writers*.

a *Surius in Chron. Pontanus l. 5. rerum memorab.*

b *Joan. Manlius loc. Com. p. 87. Oſiander Epit. cent. 16. c. 14. p. 28. fine.*

If I ſhould undertake to ſet down all the *Miracles* that have been done in the *Catholike Church*, I might ſay, as S. *John* did of our *Saviours* doings, that if they were all written, *the whole world could not contain the books*, *Joh.* 21. 25.

To all which *Proteſtants* anſwer, as the *Blaſphemous Jewes* did to our *Saviour*, that they were done by the Devill. To whom *Catholikes* cannot give that anſwer our *Saviour* did, *If I, by Belzebub caſt out Devils, by whom do your children caſt them out? Mat.* 12. 27. For your children caſt out none. And truly I believe that they that do thus accuſe the *Miracles* done by ſo many holy *Catholike* men and women, would have done the ſame

to

to our *Saviour*, if they had lived in his daies. For *Miracles* being the laſt and higheſt proof of other things, can have no proofe for themſelves, but the evidence of ſenſe, to them that ſee them, and their teſtimony and report to others.

But if (as *Proteſtants* ſay) the *Miracles* of *Catholikes* were done by the Devill, how were they *Miracles?* For the Devill can do none, though he can do wonders; and if they were *Miracles*, how were they done by the Divell? Now that they were *Miracles* many *Proteſtants* do grant, and therefore *Chillingworth* their Paragon doth alſo confeſſe, that they are done by God; whence any reaſonable man would infer, that his next word would be the profeſſion of himſelf, a *Romane Catholique*, in which Church God works *Miracles*, the laſt and higheſt motive of belief. But inſtead hereof (O the accurſed power of the devill) he belcheth forth the moſt blaſphemous ſpeech againſt God, that ever ſtruck the tender ſenſe of a pious eare: and

ſaith,

ſaith, a *that it ſeems moſt ſtrange to him that God in his juſtice ſhould permit ſome true Miracles to be wrought to delude them, who have forged ſo many to delude the world.* As if God, the *Father of truth*, would ſet his ſeal, which is *Miracles*, to confirme falſhood, to delude the ſoules of men into ſin, and ſo change titles with the *Devill*, and be the father of lies, and deceiver of mankind: Than which, what can be imagined more helliſh? More true and pious was the ſaying of *Nicodemus*, and appliable to our workers of *Miracles*; *we know that thou art a teacher come from God, for no man could do theſe miracles that thou doſt, except God were with him*, John 3. 2.

a *In the preface of his book, fine.*

But we may take up the complaint of the *Prophet* Eſay; *who hath believed our report? and to whom is the arme of the Lord revealed? Eſay* 53.1. *Proteſtants* will not believe theſe things; and in matter of proof Catholiques can go no further; our *Saviour* himſelf did not; ſo that

that now nothing remains, but for God to touch ther hearts with his grace, and to move them to believe that which they have moſt reaſon to think to be his Word: which God of his great mercy grant. And if they conſider it, they ſhall find it the moſt unreaſonable thing in the world to deny *Miracles* in the *Roman Church*, for that there are and ſhall be *Miracles* in the world no prudent man (I ſuppoſe) will deny, at leaſt for the converſion of the people; Yea we read of many *Miracles* done in the *Church* of the *Jewes*, amongſt thoſe that were of the true faith, and therefore were not intended for converſion, but for confirmation, or to ſome other end; And why may it not be ſo in the *Church* of the *Chriſtians*? Now *Proteſtants* or any other *Chriſtians* do not ſo much as pretend to *Miracles*, therefore they that are, are amongſt *Roman Catholikes*. Indeed I have read of *Calvin*, that for the credit of his new doctrine, he would make ſhew to the people of doing a *Miracle*; and hired one that was ſick to counterfeit himſelf dead, who when

Calvin ſhould ſpeak certain words, was to lift up, as it were from the dead; but he not ſtirring nor anſwering at his cue, they looked, and found him dead indeed;

b But on the other ſide, the ſon of *Calvin* being bit by a mad dog, and his father not able to cure him, he was ſent to S. *Hubert* in *Ardenne*, where the body of that *Saint* is kept with great veneration, and frequent *Miracles* wrought thereby, and there was he made perfectly whole, and thereupon abjured the Religion, wherein his father brought him up, and became a *Roman Catholike*.

b *Capcavil. in chronicis Pontificum Leodienſium.*

§. 3. Now for the *Miracles* that are ſaid to be done in the *Roman Church*, we have as high humane Teſtimony as can be imagined; So that *Proteſtants* may with as much reaſon deny all humane ſtory, as that there were *Henries* and *Edwards* Kings of *England*, whom they never ſaw; yea they may as juſtly deny or doubt of the truth of their own names, which they do not know, but by report, and mens calling

calling them ſo, and the poor record of a *Church-book*; but *Miracles* have much more famous Records, and more people that believe them. And can they prudently imagine all *Chriſtians* (but themſelves) ſo ſtupid and fooliſh to believe theſe things without ſufficient proof? who in all other matters, they muſt (without the help of modeſty) acknowledge more wiſe and learned then themſelves. What did *Chriſt* and his *Apoſtles* do more, than the *Roman Church* hath ſince done? and what can *Proteſtants* ſay more againſt her, than the unbeleiving *Jewes* or *Gentiles* might ſay againſt them? And becauſe ſome feigned Miracles are ſometimes diſcovered, from thence to charge all with the ſame accuſation, as it is unjuſt, ſo it is abſurd, and deſtroies all humane faith; they may as well deny all that is, or hath been done in the world, whereof they have not been eye-witneſſes, becauſe ſome of thoſe reports have been falſe. Therefore as they believe *Catholikes*, when they ſay ſome were feigned; ſo in juſtice they ought to believe them,

when they ſay others are not ſo. Otherwiſe by the ſame way of reaſoning, they may ſay that the *Miracles* of *Moſes* were not true, becauſe the *Magitians* were counterfeit; or that the new Teſtament is not the Word of God, becauſe there were many *Goſpells* and *Epiſtles* counterfeited under the names of the *Apoſtles*. And ſurely *Catholikes* would never endeavour to diſcover feigned Miracles, if they were not ſure that ſome were true, but rather by one act condemn all that have been ſince the *Apoſtles*, that are, or ſhall be, for falſe and counterfeit, as *Proteſtants* in effect do, when they ſay that *Miracles are ceaſed.*

Moreover to affirm that *Miracles* are *Antichriſtian*, as ſome *Proteſtants* doe, is improper; firſt becauſe it is yet in queſtion betwixt us, whether *Antichriſt* be come or no, which *Proteſtants* have not proved, nor never will with reference to the *Pope*. Secondly it is granted on both ſides, that *Antichriſt* ſhall do no *Miracles* properly, but only ſome ſigns and wonders, not exceeding the power of

nature

nature and the devills art, whereof one is *to cauſe fire to come down from heaven*, *Apoc.* 13. 13. which never any *Pope* did; but the *Miracles* done in the *Church* do exceed all created power. And laſtly, many *Miracles* were done in the *Roman Church* before the time or times, (for they agree not in their reckning) that *Proteſtants* ſay *Antichriſt* did firſt appear; as at the reliques of *d Babylas*, *e Cyprian*, *f Hilarion*, and many others. So that all *Catholiques* may ſay with *Richardus de Sancto Victore* (not with doubt or feare of being deceived, but with aſſurance to the contrary:) *O Lord if it be error that we believe, we are deceived by thee, for thou haſt confirmed theſe things to us with ſigns and wonders, which could not be done but by thee.* *Lib.* 1. *de Trin. ca.* 2.

d *Chryſoſt. in l. cont. Gentiles.*

e *Nazian. in Cyprian.*

f *Feron. in vita Hilar.*

CHAP. XVII.

Of the ſeventh Mark *of the true Church,* (*viz.*) Converſion of Kingdomes and Monarchs.

§. 1. ANother *Mark* of the true *Church*, is, *the converſion of Kingdomes and Nations* from *Heatheniſme*, to the faith of *Chriſt*: As the *Prophet Eſay* ſaith, *Kings ſhall be thy nurſing Fathers, and Queens thy Mothers, Eſay* 49. 23. *thou ſhalt ſuck the milk of the Gentiles, and the breſts of Kings, Eſay* 60. 61. *Their Kings ſhall miniſter to thee, and thy gates ſhall be continually open, that men may bring to thee the riches of the Gentiles, and that their Kings may be brought, &c. Eſay* 60. 10, 11. And the *Engliſh Bible* printed Anno 1576. upon the 49. of *Eſay*, verſ. 23 ſaith, *The meaning is, that Kings ſhall be converted to the Goſpell, and beſtow their power and authority for the preſervation of the Church.* And this Mark

Mark I found on the *Roman Catholike*, but not upon the *Protestant Church*.

The first three hundred years after *Christ*, being a time of great persecution, there were few or no *Kings* converted to *Christianity*; and from *Constantine* to *Boniface* the third; which was almost 300. years more, there were few *Kings* converted, except the *Emperours* of the *East and West*; and they were converted to the *Roman Catholique*, not to the *Protestant* Faith, as *Napier, in his Treatise on the Rev. p.* 145. confesseth, saying, *After the year of God* 300. *the Emperour* Constantine *subdued all Christian Churches to Pope* Sylvester, *from which time till these our daies, the Pope and his Clergie hath possessed the outward and visible Church*. Now since the year 600. these Prophesies have been accomplishing, and they have been done by the *Roman Church*, not by the *Protestant Churches*; which were untill *Luthers* daies under hatches, and invisible, by their own confession before mentioned.

And

And if we look upon the converſion of *Kings* and *Nations* in theſe later times ſince their *ignis fatuus* (which they call the glorious light of the *Goſpell*) hath appeared, we ſhall find it performed not by *Proteſtants*, but by *Roman Catholikes* in the remote and divided parts of the *m East* and *n West Indies*, and of *o Africa*, as by ſufficient teſtimony appears. In ſo much that *Simon Lythus* a Proteſtant before alledged, ſaith, *The Jeſuites within the ſpace of a few years have filled Aſia, Africa, and America with their Idolls.* And whereas it is objected that the *Gothes* were converted to the *Chriſtian Religion* by the *Arrians*; firſt *p Bellarmine* proves it to be falſe; ſecondly if it were true, yet it is of no moment to prove the power of any other Religion, but the *Romane Catholique*, for the converting of Nations, and

m *Maffeus hiſt. Indicarum* 16.

n *Joſ. Acoſta de natur. novi orbis.*

o *Hartwell of Congo, Epiſt. to Reader.*

p *Cap.* 22. *de not. Eccl.*

and the fulfilling of the large *Propheſies* of the *Scripture* therein; ſeeing they that are pretended to be converted by the *Arrians*, were but the leſſer part of the *Gothes*, moſt of them having been *Catholiques* before. Thirdly, this example doth rather make for the *Roman faith*, in that of all the world converted to *Chriſtian Religion*, there is but one poor half example of converſion (and that falſe too) wrought by any other *Religion*. Which when it is obſerved, that this pretended converſion was wrought by *Arrians*, who (even in the opinion of moſt *Proteſtants*) were *Heretiques*, it will turn to the ſhame and reproach of *Proteſtants*, who pretending to be the true *Religion*, cannot ſhew ſo much.

As for their affirming of converting ſome to their faith, who before were *Catholiques*, it is impertinent, for ſo any *Heretiques* that ever were, and had the unhappy ſucceſſe (as ſome have had) of drawing any *King* or *Kingdome* to their *Hereſie*, might ſay, that they converted them;

them; ſo that by the Mark thus placed, the true *Church* could not be diſcerned from the falſe. That therefore which doth diſtinguiſh them, is the Converſion of *Heathen*, which hath been performed throughout the world, by *Romane Catholiques* onely. And that which the *Proteſtants* have done is no more than what other *Heretiques* have done before them, and what is the practiſe of all *Novelliſts*, of whom *Tertullian* affirms, (*Præſcr.cap.42.*) *That their imployment is not to convert Heathens, but to pervert them, who are already converted.* And how barren their attempts have been in the other and true way of Converſion from *Heatheniſme*, is by their owne * Authors, to their ſhame, confeſſed.

* *Phil.Nicol. Com.de Regno Chriſti.l.1 p.395. Richer. inter Epiſt.Calv. Epiſt.237.*

And doubtleſſe it muſt needs ſeem a prodigious thing, that *Proteſtants* or any other *Heretikes* ſhould have ſo little

tle zeal, or meet with ſo ill ſucceſſe in the converting of the world to *Chriſt*, if they alone be the true *Chriſtians*; or that the Propheſies of dilating the *Church* of *Chriſt*, ſhould be performed by the indeavour of *Catholikes*, and yet they not be the true *Chriſtians*; or that the *Roman Catholique* doctrine ſhould be falſe, and yet it alone have the vigour and efficacy to convert ſoules, which the *Prophet David*, *Pſal.* 18. aſcribes to the doctrine and law of God. As for the *Proteſtants*, it is not to any reaſonable man probable, that they ſhall ever convert any Nation, or ſo much as any one ſingle perſon, except ſome poor wretch or other whom fear or gain will drive or draw to any thing, ſeeing they have not means amongſt them proportionable to ſuch an end; wanting both *Miracles*, and alſo that admirable ſanctity of life, with which many *Catholiques*, eſpecially thoſe, who have converted Nations, have been indowed; For what prudent *Heathen* will believe the ſtories of the Creation, of *Adams* fall by eating an apple,

of *Gods Incarnation*, and death, of his *Mothers Virginity*, with the reſt, being ſo diſproportioned to corrupted humane reaſon, unleſſe they be proved unto him by ſome viſible acts, which are in his judgement, as high above nature, as are the points propoſed him to believe? ſuch are *Miracles*, above the power of nature; and high Sanctity above the reach of fleſh and blood. Or who can blame them if they do not without theſe ſignes believe? ſeeing our *Saviour* ſaith of the *Jewes*, *If I had not done workes in them, which no other man hath done, they ſhould not have ſin*, *Joh.* 15. 24. Which works ſeeing the *Proteſtants* cannot ſhew, there is no hope left to them ever to convert a Nation; but if they do, they may alſo convert me to them againe.

CHAP.

CHAP. XVIII.

Of the eighth and ninth Marks of the true Church (viz.) ſanctity of doctrine and Life.

§. 1. ANother *Mark* of the true *Church* is *holineſſe of doctrine*; of which our *Saviour* ſaith, *Mat.* 7. 13, 14. *Strait is the gate and narrow is the way which leads to life: and wide is the gate and broad is the way that leads to deſtruction.* Now it is evident by the known doctrine of the *Roman Catholike Church*, that the way through which ſhe directs her children, is very ſtrait and narrow. She enjoyns *Confeſſion of ſins* not only to God, but to his *Prieſts* alſo; not only *contrition* and ſorrow for ſin, but alſo *Satisfaction* by doing of *Penance*; and reſtitution of reall damages done to our neighbours. She obliges to ſet times of faſting and prayer, and magnifies the merit of good works; propounding alſo and commending the ſub-

limer acts of voluntary Poverty, Chaſtity, and Obedience, and the exerciſing of other great acts of auſterity, for the ſubduing of ſin in the fleſh, and to expreſſe our love to Chriſt, who ſuffered ſo much for us: And to this end hath ſet forth a world of books of admirable devotion, and direction of every moment of a mans life to holineſſe, and height of purity.

On the contrary look upon the *Proteſtants*, and we find a wide gate of liberty ſet open, through which every one naturally delights to paſſe. They deny *Confeſſion*, *Purgatory*, or any Satisfaction for the temporall puniſhment due to ſin, after it is remitted by Contrition; as alſo all merit of works; whereby, they make all faſtings, prayers, mortifications, and good works uſeleſſe, and quench the fear of committing ſin; for out of doubt, next to the pure love of God, and fear of Hell, the fear of temporall puniſhment, and the Confeſſion of our ſins to men, are the greateſt reſtrainers of vice. They teach that chaſtity is not in our power, co-operating

rating with Gods grace;

a *That it is not in our power to be without a woman, &c. it is not in our power that it ſhould be ſtained or omitted; but is as neceſſary as to eat, drink, purge, &c.*

a *Luther to. 5. Wit. Ser. de matrim. fol.* 119.

Now what a flood-gate of liberty doth this ſet open to young men and maids, yea, to all ſingle perſons, who have not every day the oportunity of Marriage? as alſo to all married people in the abſence or infirmity one of another? For who (if he be taught that he cannot abſtain) will ſtrive to reach at an impoſſibility?

Again, they teach that the *Commandements* are impoſſible to be kept; and this ordinarily ſlackens all indeavours to that end, that men are juſtified by faith only; which uſhers in the neglect of all good works. That men have not free will, no not by the Grace of God; and this makes all exhortations to vertue, and diſſwaſions from vice fruitleſſe in them. And that all that are ſaved are aſſured thereof in this life, than which, what greater

temptation to preſumption and the boldneſſe of ſinning? And if there be any in whom theſe principles do not take this effect, it is not becauſe the doctrines do not afford it, but becauſe they are reſtrained by ſome other motives.

Therefore Sir *Edwin Saudys* (in his *Relation ſect.* 48.) ſaith, *Let the Proteſtants look with the eye of charity upon them of the Papacy, as well as of ſeverity, and they ſhall find ſome excellent orders of government, ſome ſingular helps for the increaſe of godlineſſe and devotion, for the conquering of ſin, for the profiting in vertue: and contrariwiſe in themſelves, looking with a more ſingle and leſſe indulgent eye, they ſhall find there is no ſuch abſolute perfection in their Doctrine and Reformation:* yea to ſpeak more truly and fully, they ſhall find nothing but imperfection.

§. 2. Another *Mark* of the true *Church* is *holineſſe of life*; to which purpoſe our *Saviour* ſaith, *A good tree brings forth good fruit*: and again, *Beware of falſe Prophets, which come to you in ſheeps clothing,*

thing, but inwardly are ravening wolves, by their fruits you ſhall know them, Mat. 7. 15, 16, 17. Accordingly I found the ſanctity of the lives of *Roman Catholikes* to be highly extolled, eſpecially of thoſe who were the Converters of Nations, or Founders of Religious Orders; and that by *Proteſtants* themſelves. Of S. *Auguſtine* and his companions who converted *England* the laſt time to the *Romane Faith*, it is thus recorded;

b *After they were received into Canterbury, they began to follow the trade of life which the Apoſtles uſed, exerciſing themſelves in continuall prayer, watching and preaching, deſpiſing all worldly things, living in all points according to the doctrine which they ſet forth.*

b *Holinſhead Chron. part 1. p. 100. Stows Annals, p. 64.*

The like honourable teſtimony is afforded to the ſeveral Converters of Nations to the *Roman Faith*, which for brevities ſake I paſſe over. Only I will mention the approved Sanctity of S. *Xaverius*, who in

the laſt age converted ſundry Nations of the *Eaſt Indians*, expreſſed by *Hackluit* in his book of *Navigations*, (2. *vol.* 2. *par.* p. 81.) in this manner; *That godly Profeſſor, and painfull Doctor of the Indian Nation in matters concerning Religion*, Francis Xaverius *after great labours, injuries, and calamities ſuffered with much patience, departed, indued with all ſpirituall bleſſings, out of this life*, An. 1552. *after that many thouſands were by him brought to the knowledge of Chriſt.* In like manner concerning the firſt Authors of the ſeverall Orders of *Religion*, S. *Benedict*, S. *Dominick*, S. *Francis*, and others, their ſanctity, of life was moſt eminent, and is teſtified by good authority, and confeſſed by b *Proteſtants* themſelves.

b *Cent. Mag. cent.* 13. *col.* 11. 79. *alſo Luther loc. com. Coloſ.* 5. *p.* 117.

And ſince I have had the happineſſe to come amongſt them, I may ſay of the Clergie in general, as the *Queen* of *Sheba* ſaid to *Salomon*, that the one half of the

good-

goodneſſe I find amongſt them, was not told me. How many rare and excellent men are there, both *Secular* and *Religious*, full of admired Sanctity? who, as our *Saviour* ſaith of himſelf, make it their meat and drink to do the will of him that ſent them; who deſpiſing all worldly honour, wealth, and pleaſure, exerciſe a more noble and vertuous ambition; in aſpiring to a high place in the Kingdome of heaven, by the ſervice and love of the King thereof, exerciſing that ſervice in the loweſt and humbleſt undertakings of the body, and that love in the ſtrongeſt and higheſt raptures and languiſhments of the ſoul, unexpreſſible in themſelves, and unknown to all, but thoſe that have them. Such powerfull influence hath the ſoul of *Catholike Religion* on the members of the body thereof, that it invites great plenty in all ages, and of all conditions, *Emperours*, *Kings*, *Princes*, and all ſorts of Nobility and Gentry, to deveſt themſelves of all worldly intereſt, to renounce the world with as much eagerneſſe, as others embrace it, to take up the *Croſſe of Chriſt*, to ſerve

him in *Poverty*, *Chaſtity*, and *Obedience*. And even the weak ſex of woman, whoſe naturall delicacy, tenderneſſe and infirmities, may ſeem to carry with them a Patent of exception from extraordinary ſeverities and mortifications of themſelves, yet ſuch is the omnipotency of *Catholike Religion*, that even theſe do equall, if not excell the men, in the tough exerciſe of denying themſelves, of taking up their *Croſſe* and intimating of *Chriſt*; invited hereunto more by pure love of God, and gratitude for his doing and ſuffering for them, than for the expectation of reward.

And though perhaps there are ſome *Clergy* and *Religious* people, that do not make good that title with their deeds, yet they are but few in compariſon of the other, and no impeachment to them, or to the *Religion*, more than *Judas* was to the reſt of the *Apoſtles*. The common people are alſo generally more devout toward God, leſſe injurious to their neighbors, as *Proteſtants* acknowledge, who ſpeaking of them in former times, when Gods worſhip (as they ſaid) was darkened with

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mans Traditions and superstitions, c *yet the study to serve God, and to live godly and justly, was not wanting to the miserable common people, &c. they were so attentive to their prayers, as they bestowed almost the whole day therein, &c. they did exhibite to the Magistrate due obedience, they were most studious of amity, concord, and society, so as they would easily remit injuries: all of them were carefull to spend their time in honest vocation and labour; to the poore and strangers they were most courteous and liberall, and in their judgements and contracts most true.* And the like is affirmed of *Roman Catholiques* of later times by *Luther* (*in Dominic.* 26. *post Trin.*) and by *Stubbs* in his *Motive to good works*, pag. 43.

c *Cent. Mag. cent.* 7. c. 7. *col.* 181.

§. 3. Now concerning the want of sanctity in the *Protestants*, both *Clergie* and *Laity*, I will say nothing in particular of these present times, and of antient times I can say nothing, they being but a novice *Religion*. They are extreme apt

to blazon one anothers faults, as is manifeſt by the bitter invectives that paſt betwixt the *Lutherans* and *Calviniſts*, & at this preſent in the Kingdom of *England* betwixt the *Presbyterians* and *Independents*, *Malignants* and *well-affected*, and the *Cavaliers* and *Roundheads*, as they call each other. I confeſſe there are many amongſt them ſtored with morall goodneſſe, eſpecially in the Kingdome of *England*, and eſpecially amongſt the *legall Proteſtants*; but the devotion and zeal is amongſt the *Puritanes*, which hath eaten up almoſt all morall honeſty among them. I will only inſtance the want of ſanctity of ſome of them, who are the Converters of the world (as they ſay) to the purity of the *Goſpell*; whoſe unhallowed actions, if they could be objected againſt the *Apoſtles*, the firſt publiſhers of the *Catholike Religion*, it might (without a ſecond objection) breed a ſtand in thoſe Infidells that were approaching to the belief thereof.

Luther, the *Lucifer* and morning ſtar of the *Proteſtant Religion*, doth thus proclaim

proclaime his own luſtfulneſſe, (*To. 5. Wit. Ser. de. matrim. fol.* 119.) *As it is not in my power to be no man, ſo it is not in my power to be without a woman.* And (*Tom. 1. Epiſt. fol. 334. ad Phil.*) *I am burned with the great flames of my untamed luſt; I, who ought to be fervent in the Spirit, am fervent in the fleſh, in luſt, ſloth, &c.* with much more to this purpoſe. And to make himſelfe more famouſly impious, he married a *vowed Nun*, adding to luſt, Sacriledge, both in himſelfe and her. He is alſo by his fellow *Proteſtants* charged with *a* arrogancy, inſolency and pride, for which (ſay they) God withdrew his true Spirit from him; which he exerciſed againſt perſons of the higheſt quality, particularly againſt *Henry* the eighth King of *England*, and ſaid, *b The divine Majeſty is on my ſide, ſo that I do not care though a thouſand*

a *Zuinglius To. 2. in Reſ. ad confeſſ. Lutheri fol. 878. a. ante med. Occolampad. in reſp. ad confeſ. Lutheri.*

b *In l. cont. Angliæ Regem.*

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Auguſtines, a thouſand Cyprians, a thouſand Henricane Churches ſtood againſt me. And in his defence of his Tranſlation of the *new Teſtament*, he ſaith, *If thy Papiſt will prattle concerning this word* (alone) *which he added to the Text, where it is ſaid, that we are juſtified by faith, I preſently anſwer*, Doctor Martin Luther *will have it ſo, and ſaith, a Papiſt and an aſſe are the ſame. So I will, ſo I command, my will be a law. For we will not be the ſchollers of the Papiſts, but the Maſters and Judges.* And *Sleydan* his dear *Scholler* (*l. 3. fol. 29. b. initio. & l. 2. fol. 24. a.*) doth report, that he himſelf acknowledged his *profeſſion not to be of life or manners, but of doctrine; wiſhing that he were removed from the office of preaching, becauſe his manners aad life did not anſwer his profeſſion*; In ſo much that it gained the place of a Proverb amongſt the *Proteſtants* of thoſe daies, to expreſſe their riot and intemperance by ſaying, c HODIE LUTHERANICE VIVEMUS,

c *Morgenſterne in tra. de Eccl. p. 225.*

MUS, *to day we will live like Lutherans.* His impudent railing, his foule, filthy, and Bedlame-like expreſſions have bred a ſtench through all his writings; and it is no wonder: for who would look for better language, or better life from one who was ſuch a darling of the Devill, *that he knew him very well* (as he to his great credit confeſſes) *that he had eat more than one meaſure of ſalt with him, and that the devill ſlept with him oftner then his wife* Katherine.

Luther in Conc. Dom. Reminis. fo. 19. apud Cochleum. Idem in Colloq. Germ. fo. 275. 281

Concerning *Calvin*, that admired *Apoſtle* of *Proteſtants*, it is affirmed by *Conradus Schluſſelburg* (*in Theol. Calviniſtar. l. 2. fol. 72.*) a man of eminence in the *Proteſtant Church*, and certainly a great enemy to the *Church of Rome* that *God in the rod of his fury viſiting*, Calvin, *did horribly puniſh him before the fearfull houre of his unhappy death; for he ſo ſtruck this* Heretique *with his mighty*

mighty hand, that being in deſpaire and calling upon the Devill, he gave up his wicked ſoul, ſwearing, curſing and blaſpheming. He died of the diſeaſe of lice and wormes, increaſing in a moſt loathſome ulcer about his privy parts, ſo as none preſent could indure the ſtench. Theſe things are declared concerning his laſciviouſneſſe, his ſundry abominable vices, and Sodomiticall luſts; for which he was by the Magiſtrate, under whom he lived, branded on the ſhoulder with a hot burning iron; unto which I yet ſee not any ſound and cleare refutation made. Thus far he.

Of *Beza* alſo another *Father* of the *Proteſtant Religion*, many foul and impious things are recorded; his odious conſpiracies and ſeditious bookes are mentioned by *Bolſeck* in his booke of *Beza's life*, and by *Bancroft* in his Survey, *pag.* 127. 54. 59. 219. 220. by whom alſo he is taxed of inſolency, pride, & impudence, in being too bold with the antient *Fathers*. Laſtly, he wrote *a* many laſci-

a Faius de vit. & obit. Bezæ p. 19.

laſcivious Poems (and that after he was turned *Proteſtant*) and one *Epigram* amongſt the reſt moſt infamous; wherein debating with himſelfe whether he ſhould prefer his luſt with *Candida* his wench, or *Andebertus* his boy; in concluſion he prefers the later, and of two evill doings, both of which he ought to have avoided, he doth deliberately chooſe one, and that the moſt foule and unnaturall. Theſe things, and much more to this purpoſe, are recorded of theſe, and others the ſuppoſed *Apoſtles*, converters of the world, and reſtorers of the purity of *Evangelical Doctrine*, of whom we may ſay, as *Joſephs* brethren did to *Jacob* of his Coat all ſmeered with blood, VIDE UTRUM TUNICA FILII TUI SIT, ANNON, *See whether it be thy ſonnes coat or no*, *Gen.* 37. 32. Judge whether theſe be the lives of the Sonnes of God, ſent to controule the world, to reform and lead out of error the miſguided ſonnes of men. Surely any prudent man will believe, that either God never intended the change they have made,

made, or if he did, he would have choſen other kind of men than theſe: ſuch as *Moſes* and the *Prophets*, who gave the Law unto the *Jewes*; and *Chriſt* and his *Apoſtles* who brought the *Goſpell* to the *Gentiles*.

As for the common multitude, *Luther* (to the credit of his Doctrine) confeſſes, (*Poſtill. ſuper Evang. Dominicæ* 1. *Advent.*) that *the world growes daily worſe, men are now more revengefull, covetous, licentious, then they were ever before in the Papacy.* And againe he ſaith, (*Domin.* 26. *poſt Trin*) *before when we were ſeduced by the Pope, every man did willingly follow good workes; and now every one neither ſaith, nor knowes any thing, but how to get all things to himſelfe by exactions, pillage, theft, lying, uſury, &c.* And of thoſe that have changed from the *Catholique Roman* to the *Proteſtant Religion*, it is confeſſed by *Luther* (in Serm. convivial. Germ. fol. 55.) and *Muſculus*, (Loc. Com. cap. de Decal. in explanat. 3. præcepti p. 62. circa med.) *That they have changed*

changed their lives into worſe: Which made *Paulus Eberus*, a Proteſtant writer of note complaine, ſaying (*in præfat. Comment. Philip. in Ep. ad Cor.*) *which evills ſeeing every one doth behold with his proper eyes, he doubts* (not without cauſe) *whether our Evangelicall congregation be the true Church.* Which alſo with the other reaſons forementioned hath made me not at all to doubt thereof, but to believe aſſuredly that it is not the true *Church.*

§. 3. As for the recrimination of the *Proteſtants*, and charging the lives of ſome *Popes*, and many of the *Clergie* and *Religious*, with great impiety, as it is not denied, ſo far forth as it is true, ſo it is in it ſelf Impertinent; for what *Church* pretends to have every particular perſon, though of the higheſt rank, blameleſſe? Let them looke upon the heads of their own *Churches*, whoſoever they be that they count ſo, and ſee whether by their owne members they are accounted ſpotleſſe; particularly the firſt head of the *Church*

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of *England*, *King Henry* the eight. And upon their own *Clergie*, of whom not I, but *Doctor King Biſhop of London*, (*in Jonam, Lecture* 45.) ſaith, *that ſcarce the tenth man of the Miniſtery is morally honeſt.* But howſoever the ſucceſſors may faile, yet it is a matter highly ſuſpitious, yea altogether convincing, that they that pretend to be the firſt revealers or revivers of the forſaken truth of God, if they be not of godly lives, are counterfeit Meſſengers and falſe *Prophets*: And the *Proteſtants* have no reaſon to make an inventory of the faults of *Catholikes*, for ſo many hundred years as they confeſſe *Catholikes* have poſſeſſed the *Church*, and that throughout the world, and compare it with their owne faults, whoſe *Church* is little above one hundred year old, and poſſeſſing but ſome corners of the world.

Nor is the ſanctity of the *Church* (I confeſſe) to be meaſured exactly by the zealous complaints againſt ſin on either ſide; for zealous complaint is hyperbolicall even in holy *Striptare*. But it is

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manifeſt that the *Proteſtant Religion* hath not that ſanctity of life in it that the *Catholike* hath, when neither the founders thereof had any at all, nor the followers any more, but much leſſe, than when they were *Catholikes*. In fine, compare the lives of *Roman Catholikes* and *Proteſtants*, both *Clergie* and *Laity*, and of the ſame Nation, (for that ſome Nations perhaps are addicted to vice in generall more than others, and every Nation to ſome one or few particular vices more than another,) the beſt to the beſt, and the major part to the major part, we ſhall find (for ſo have I done, and I have heard even *Proteſtants* themſelves confeſſe) that they are exceedingly overballanced by the *Catholikes*.

CHAP.

CHAP. XIX.

Of the tenth and laſt (here mentioned) Mark of the Church, (*viz.*) That the true Church hath never been ſeparated from any ſociety of Chriſtians more antient then her ſelf.

§.1. THe laſt *Marke* of the *Church* which I will mention is, *her never going forth out of any viſible ſociety of Chriſtians, elder than her ſelfe*; of which going out, as a note of errour and falſhood, the *Apoſtles* ſay, *They went forth from us*, 1 *Joh.*2.19. *Certain that went forth from us*, *Acts* 15.14. *Out of your ſelves ſhall ariſe men ſpeaking perverſe things*, *Acts* 20.30. *Theſe are they that ſeparate themſelves*, *Jude v.*19. Certain it is, that the true *Church* is moſt antient, as truth it ſelf is elder than falſhood; if therefore there have riſen in the *Church* men of different judgements or affections from the true *Church*, they have preſently made a ſeparation, gone out

out of the *Church*, wherein they were, and erected a new *Church* to themſelves; As S. *Auguſtine* ſaith, (*Tract. 3. in Ep. Joan. de Sym. ad catech. l. 1. c. 5.*) *All Heretikes went out from us, that is, they go out of the Church; and again, the Church Catholike fighting againſt all Hereſies, may be oppoſed, but ſhe cannot be overthrowne: all Hereſies are come out from her, as unprofitable branches out from the Vine, but ſhe remains in her vine, in her root, in her charity.* A vain thing therefore it is for *Proteſtants* to charge the *Church of Rome* with departing from the Word of God, and the Doctrine of the *Apoſtles*, unleſſe they can prove that ſhe departed from ſome former *Church* that held other doctrine than ſhe doth. But certain it is, that this cannot be proved, ſeeing ſhe was planted by the *Apoſtles* S. *Peter* and S. *Paul*, and never ſeparated her ſelf from any precedent *Church*.

It is true indeed that there were *Churches* elder then ſhe in time, as ſhe is a particular *Church*, as the *Church of Jeruſalem*,

ſalem, where the Goſpell was firſt preached, and of *Antioch*, where S. *Peter* was firſt *Biſhop*, with other *Churches* in *Aſia*, but theſe all agreed in the unity of Faith, and were all ſubject to the *Church of Rome*, after it was planted, in union under the head thereof S. *Peter* and his ſucceſſors, as I ſhall ſhew by and by. And the *Church of Rome* did never ſeparate from any of theſe, but many of theſe from her, in the Hereſie of *Arrius*, and others, as *Proteſtants* will not deny. If then ſhe did never ſeparate from any elder *Church*, ſo that men might ſay here is a *Church*, and there is the *Church of Rome*, once the ſame with her, and now ſeparated from her, ſhe muſt ſtill be the firſt and true *Church*, or there is none upon earth.

But certaine it is on the contrary ſide, that all the former *Churches*, which *Proteſtants* themſelves will call *Heretikes*, as *Arrians*, *Macedonians*, *Neſtorians*, *Eutychians*, *Donatiſts*, with many others, did ſeparate from the *Church of Rome*, and ſhe can tell when, and why; and no leſſe certaine

certaine is it, that all that are now called *Proteſtants*, and all the pedigree of their fore-fathers, *Waldo*, *Wickliffe*, *Huſſe*, *Luther*, *Calvin*, and all the Kingdomes wherein their followers are, were once and firſt of the *Roman Catholike Church*, and have forſaken her Communion and departed from her, and have not joyned to any other *Church* more antient, and ſubſiſtent apart from her, by which ſhe was condemned of novelty and ſeparation; nor are they able to ſhew any ſuch *Church*; therefore the *Roman* muſt needs be the true *Church*: Or elſe (which is a moſt abſurd and impoſſible imagination) the true *Church* hath been utterly extinguiſhed, and revived againe; and that not by the ſervice of ſuch men, as proved their calling by miracles or ſanctity of life (as *Roman Catholikes* have done, to all the Nations they have converted) but were men notable only for their wickedneſſe.

And theſe amongſt many others which might be added, and of which much more might be ſaid, are thoſe infallible

Marks

Markes that prove the *Church of Rome*, and thoſe that communicate with her to be the *one, true, holy, Catholike, and Apoſtolike Church.* That *Church* of whoſe infallible, and never-erring judgment, the *Scripture* aſſures us, calling it, *The ground and pillar of truth, which hath the Spirit of God to lead it into all truth; which is built upon a rocke, againſt which the gates of hell ſhall not prevaile; wherein Chriſt placed Apoſtles, Prophets, Doctors and Paſtors, to the conſummation* and full perfection of the whole body, that in the meane time *we be not carried away with every blaſt of doctrine,* 1 *Tim.* 3. 15. *Joh.* 16. 13. *Mat.* 16. 18. *Epheſ.* 4. 11, 12. That Church which *whatſoever it ſayes, God commands us to doe; and he that will not, is an heathen and a Publican; which whatſoever ſhe ſhall bind on earth, is bound in heaven, and whatſoever ſhe ſhall looſe on earth, is looſed in heaven; which is the ſpouſe of Chriſt, his body, his lot, Kingdome and inheritance given him in this world, Mat.* 23. 3. *and* 18. 17, 18.

18. Of which S. *Cyprian (Epiſt. 55.)* ſaith, *To S.* Peters *chair, and the principal Church, infidelity or falſe faith cannot have acceſſe.* And S. *Hierome (Apol. adverſ. Ruff. l. 3. c. 4.) That the Roman faith commanded by the Apoſtles, cannot be changed.* And S. *Gregory Nazianzen, (Carm. de vita ſua) Old Rome from antient times hath the right faith, and alwayes keepeth it, as it becomes the city which over-rules the world.* Which being ſo, what remaines to every man, but laying aſide endleſſe diſpute about particulars, to caſt himſelfe into the armes of this *Holy mother Church*, and wholly rely upon her infallible judgment, wherein *Chriſt Jeſus* her husband hath promiſed, and hath reaſon to preſerve her. And to ſubmit themſelves to the viſible head thereof the *Pope of Rome*, of whoſe authority, as I did my ſelfe particularly inquire, and was moved thereby, ſo I will briefly propound it to others.

Chap. XX.

That the Pope *is the head of the Church.*

§. 1. THe *Proteſtants* doe uſually blaſpheme the *Pope* and *Sea* of *Rome* with the title of *Antichriſt*, of the *Whore of Babylon*, of the *Mother of Abominations*, of the *Beaſt with ſeven heads and ten horns*, and many other like courteous compellations; and it is the main deſign of ſome of the *Clergie* to perſwade the people into a beliefe that he is *Antichriſt*; which conceipt, when it hath once ſtrongly ſeized them, as it doth, yet by very weake and ſilly arguments, they care not to inquire any further, but conclude from thence (and that juſtly, if it were true) that neither he nor his adherents, are either Head or members of the *Church*. But the contrary I found moſt evident by the teſtimony of all Antiquity. Firſt, that our *Saviour* appointed S. *Peter* his *Vicar* and *Head* of his *Church* here on earth; and

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after him, his ſucceſſors in the *Sea of Rome*; nor do we read either in *Scriptures*, *Councells*, *Fathers* or *hiſtories*, that any other of the *Apoſtles* but *Peter*, was thought, or pretended by any, to be the chiefeſt over the reſt, and over the whole *Church*; and that it is neceſſary that ſome one be Head, both reaſon and authority do convince.

Nor is it a denyall of *Chriſt* to be the Head, while we ſay, that S. *Peter* was, and the *Pope* is ſo. For *Chriſt* we confeſſe is the Head originally and immediately, the *Pope* derivatively from and by him; *Chriſt* is the principall, the *Pope* but his deputy, and repreſenter; and theſe two headſhips do not contradict (as ſome *Proteſtants* imagine) but are ſubordinate the one to the other. And with as much reaſon they may deny a *King* to be head of his *Kingdome*, becauſe the *Scripture* ſaith, *Pſal.* 46. 8. *God is King over all the earth*, as deny the *Pope* to be head of the *Church*, becauſe *Chriſt* is ſo. S. *Baſil* (*Concione de pœnit.*) ſhews us the difference of their headſhips: *Though Peter be a rock* (ſaith he)

he) *he is not a rock, as Chriſt is; for Chriſt is the true immovable rock of himſelf, Peter is immoveable by Chriſt the rock, for* Jeſus *doth communicate and impart his dignities, not voiding himſelf of them, but holding them to himſelf, beſtowes them alſo on others: He is the light, and yet you are the lights, He is the Prieſt, and yet he makes Prieſts; He is the Rock, and he made a rock. Therefore our Saviour ſaith to* Peter, (*Math.*16.18,19) *Thou art Peter, and upon this Rock I will build my Church, and the gates of hell ſhall not prevail againſt it. And I wil give unto thee the keyes of the Kingdom of heaven, and whatſoever thou ſhalt bind upon earth ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.*

Nor is it contrary to this (as *Proteſtants* imagine) to ſay, as the *Fathers* ſometimes do, that the *Church* was built upon the confeſſion of *Peter*, theſe two expoſitions not excluding, but including one another. For they intend that the *Church* was built cauſally on the confeſſion

feſſion of *Peter*, and formally on the miniſtry of the Perſon of *Peter*; that is to ſay, the confeſſion of *Peter* was the cauſe wherefore *Chriſt* choſe him, to conſtitute him the foundation of the miniſtry of the *Church*: and that the perſon of S. *Peter* was that, on which our Lord did properly build his *Church*; as S. *Hilary* [*in Mat. c.* 16.] ſaith, *The confeſſion of S. Peter hath received a worthy reward*. So that to ſay, the *Church* is built upon the confeſſion of *Peter*, is not to deny that it is built on the perſon of *Peter*, but it is to expreſſe the cauſe wherefore it is built upon him; as when S. *Hierome* [*ad Pammach. adverſ. error. Joan. Hieroſol. Ep.* 91.] ſaid, that *Peter walked not on the waters, but faith*; it is not to deny that S. *Peter* walked truly on the water; but it is to expreſſe that the cauſe that made him walk there, was not the naturall activity of his body, but the faith that he had given to the words of *Chriſt*. So that theſe two propoſitions are both true, *Peters faith walked on the water*; and *Peters perſon walked*

on the water; ſo likewiſe theſe, *the Church is built on the faith of Peter*, & *the Church is built on the perſon of Peter*: the confeſſion of *Peters* faith being the cauſe why *Chriſt* built his *Church* upon *Peters* perſon.

Again our *Saviour* ſaid to Peter, *Simon ſonne of Jonas loveſt thou me more than theſe? He ſaith unto him, yea Lord, thou knoweſt that I love thee. He ſaid unto him feed my Lambs*, *John* 21. 15. And thus the ſecond and the third time. Which ſpeech was directed to *Peter* alone, as appeares by theſe words [*more than theſe*] whereby he is ſeparated from the reſt; and by theſe words is given to him the Eccleſiaſticall power to feed, and alſo to govern, as the word in the originall doth ſignifie; and that not ſome alone, but all the whole flock of *Chriſt*. Of which the *Fathers* give abundant teſtimony: S. *Aug.* ſaith [*Serm. 5. in feſt. Pet. & Pauli.*] ſpeaking of S. *Peter*, that he *only amongſt the Apoſtles deſerved to hear, Verily I ſay unto thee thou art* Peter, *and upon this rock I will build my Church, worthy truly, who to*

the

the people, who were to be builded in the house of God, might be a stone for their foundation, a pillar for their stay, a key to open the gates of the Kingdome of heaven. And againe, [*Quæstion. vet. & nov. Test. q. 75.*] *Our Saviour when he commands to pay for himselfe and* Peter, *seems to have payed for all; because as in our Saviour were all the causes of superiority, so after him all are contained in* Peter; *for he ordained him the head of them, that he might be the head of our Lords flock.* S. Gregory also [*lib. 4. Ep. 32.*] saith, *It is cleer to all that know the Gospell, that by our Lords mouth, the care of the whole Church is committed to Holy* Peter, *the Prince of all the Apostles, for to him it is said, Peter lovest thou me? feed my sheep;* and further he applies the places of *Scripture* spoken to S. *Peter* above mentioned, to this end. And S. *Chrysostome* [*Hom. 87. in Joan. 21.*] saith, *that Peter was the mouth of the Apostles, and the Prince and top of the company, and therefore Paul went to see him above others.* As

for

for S. *Pauls* reproving of S. *Peter*, it was for an error of converſation, not of doctrine, as *Tertullian* ſaith; nor doth it any way diminiſh his *Primacy*, but only ſhews that an inferiour may reprove his ſuperiour, if the matter require it, and the manner be not unſeemly; which no man will deny: Therefore this inſtance is nothing to the purpoſe, being thus alſo anſwered by S. *Auguſtine*, *lib.* 2. *de Bapt. c.* 1.

§. 2. And as Chriſt ordained S. *Peter* to be the ſupreme *Paſtor* and Head of the *Church*, ſo it was his will, that that office ſhould continue in S. *Peters* ſucceſſors in the *Sea of Rome*. That there ſhould be one chief *Paſtor* alwaies in the *Church* for the governmeht thereof, and deciding of controverſies: Gods practiſe in the *Church* of the *Jews* [*Numb.* 20. 28. *Exod.* 18. 15. *&c. Deut.* 17. 8. *&c.*] gives us reaſon to believe, who appointed the *High Prieſts* therein to ſucceed one another, to this end. That the office of a *Paſtor* is alwaies needfull, our Saviour implies in calling his people, *his ſheep*; and ſheep without a ſhepherd are like to be put il provided for:

and

and as they are alwaies ſheep, ſo they ought alwaies to have a ſhepherd; which office in ordinary being given to S. *Peter* firſt, ought to continue out of the neceſſity of the cauſe thereof, ſo long as the ſheep continue, which will be to the end of the world: Which S. *Peter* not being now able to do in perſon, reaſon requires that it ſhould be done by his *Succeſſors*. The *Apoſtle* (1. *Cor.* 12. 21.) compares the *Church* to a body, and ſaith, *The head cannot ſay to the feet, I have no need of you*; which cannot be underſtood of *Chriſt* our head, for he may truly ſay to us all, that he hath no need of us; it muſt therefore be meant of ſome Head here on earth, which muſt continue as long as the *Church* continues a body, and that is to the worlds end.

And that the ſucceſſors of S. *Peter* are this Head, S. *Chryſoſtome* doubts not to affirm, who demanding why *Chriſt* ſhed his blood, anſwers, *It was to gaine that flock, the care where-*

De Sacerdot. l. 2. *initio.*

Leo Serm. 2. *de Anniverſ. aſſump. ſua ad Pontific.*

of

of he committed to Peter *and to* Peters *ſucceſſors.* And S. Leo, *Peter continues & lives in his Succeſſors.* And that his ſucceſſors are the *Biſhops of Rome* is out of doubt; none but they ever aſſuming it to themſelves, or having it granted by others. For the *Biſhop of Antioch* ſucceeded not S. *Peter* in the government of the whole *Church*, but of that *dioceſſe*; for ſucceſſion to any in his whole right, is not but to him that leaves his place either by natural death, depoſition or voluntary reſignation; now S. *Peter* living and ruling left the *Church* of *Antioch*, and placed his *Sea* at *Rome*, where he alſo died; ſo that he that ſucceeds him in that *Sea*, muſt ſucceed him both as he was Biſhop thereof, and likewiſe as he was head of the whole *Church:* as for the *Biſhop* of *Antioch* he did never either poſſeſſe, or pretend to higher than the third place amongſt the *Patriarchs (Conc. Nic. Can. 6.)*

Gelaſius (In decret. cum 70. Epiſcopis) affirmes that the *Roman Church is preferred before other Churches, not by any conſtitutions of Councells, but ſhe obtained*

obtained Primacy by the Evangelicall voice of our Lord; saying, thou art Peter, and upon this rock I will build my Church. And S. Hierome in his 59. Epistle writing to Pope Damasus, saith, I being a sheep do require from the Priest the Host of salvation, and from the Pastor safeguard &c. I speak with the successor of the Fisher &c. I following noue but Christ first, am joyned in Communion to your holynesse; that is to the chair of Peter; upon that rock I know the Church to be builded; whosoever out of this house eats the lamb, is prophane, whosoever shall not be in the Ark of Noe shall perish in the deluge. And S. Aug. writing to Pope Innocentius (Epist. 92.) saith, we think that by the Authority of your Holinesse, derived from the authority of Holy Scriptures, they will more easily yeeld, who believe such perverse and pernicious things. Wherein he derives the Popes authority from the Scriptures. And S. Bernard writing to Pope Eugenius saith thus, Thou alone art not only the Pastor of sheep, but also of Pastors. Thou

demandest

demandeſt how I prove this? Out of the Word of our Lord. For, to whom, I doe not ſay of Biſhops, but alſo of the Apoſtles, were all the ſheep ſo abſolutely and indeterminately committed? Peter *if thou loveſt me, feed my ſheep: which? the people of this or that City, Countrey, or Kingdome? He ſaith, my ſheep. To whom, is it not plain, that he did not aſſigne ſome, but all? Nothing is excepted where nothing is diſtinguiſhed, &c. To conclude*, James (*who ſeemed a pillar of the Church*) *was content with Jeruſalem onely, yeelding the univerſality to Peter.* And with the *Fathers* apart, do concur the *Fathers* united in *Councell*, by whom in many *Councells* this truth hath been declared, as in the *a Councell* of *Trent*; the *Councell* of *Florence*, b the *Councell*

De conſider. l. 3. cap. 8. &. Epiſt. 190. ad Innoc. P P.

a *Seſſ.* 14. *c.* 7.

b *Seſſ. ult.*

Councell of c *Basil*, the *Councel* of d *Ephesus*, the *Councel* of e *Lateran*, the second *Councel* of f *Nice*, the *Councell* of g *Chalcedon*, as is easie to shew at large, if need required.

§. 3. As for the attempt of the *Bishop* of *Constantinople* against the *Pope*, it was not for the *Primacy* and headship of the *Church Catholique*, but only of the *Churches* of the *East*; And the title of *universall Bishop*, which he claimed, was not with intent of superiority over the *Pope*, but over the other *Patriarchs*, who were all of the *Eastern Empire*, and in association with the *Pope*, for those parts, yet with subjection to the *Pope*, acknowledging him the root and stock of the *universality*; even as *Menas Patriarch* of *Constantinople* in the time of this contention acknowledges, saying; *we will in all things follow*

c *Respõs. Synod. de authorit. Conc. general.*
d *Part. 2. Act. 3.*
e *Sub Innoc. 3. c. 5.*
f *Act. 2.*
g *Con. Chal. Act. 1. & Act. 3. tom. 2. p. 252. edit. Venet.*

Concil. Conſtant. ſub Men. Act. 4.

and obey the Sea Apoſtolique. And as the *Emperour* and *Patriarch* both acknowledge, as S. *Gregory* (*lib. 7. indict. 2. ep. 93.*) reports in theſe words; *Who is it that doubts, but that the Church of Conſtantinople is ſubject to the Sea Apoſtolique, which the moſt religious Lord the Emperour, and our brother Biſhop of the ſame city continually proteſt.* And if it were true (as *Proteſtants* imagine) that the *Biſhop* of *Conſtantinople* contended with the *Pope* for the abſolute *Primacy* over the Chriſtian world, this doth no more prove his right, than *Perkin Warbecks* pretention in the daies of *King Henry the ſeventh*, did prove his right to the crown of *England*. And certain it is that neither the one, nor the other did obtain that which he aſpired to; but were rejected by the voice of mankind, which is an argument that their claim was unjuſt.

§. 4. Another great objection of *Proteſtants* againſt the *Popes Primacy*, is fetched from S. *Gregory*, who was *Pope* himſelfe;

himself; and is this, *That he that intitled himselfe universall Bishop, exalted himself like Lucifer above his brethren, and was a forerunner of Antichrist.* To the understanding of which words, I found that the word *universall* hath two meanings; the one proper, literall and grammaticall, whereby it signifies, *Onely Bishop, excluding all others;* the other transferred and Metaphoricall, whereby it signifies the supreme over all *Bishops:* and S. *Gregory* censured this title in the first sense; because that from hence it would have ensued, that there had been but one *Bishop* only, and that all the rest had been but his Deputies, and not true *Bishops*, and true Officers of *Christ*; as he saith, *(l. 7. ind. 2. Ep. 96.) If there be one that is universall Bishop, all the rest are no more Bishops.* Now *Gregory* maintained that all *Bishops* were true *Bishops*, Ministers and officers of *Christ*, although concerning *jurisdiction*, they were subordinate the one to the other. He therfore that usurps that title wholy to

himſelf, exalts himſelf (with relation to the Epiſcopall order, above his brethren, denying them the eſſence and propriety of *Biſhops*, and officers of *Chriſt*, and makes them only *Commiſſioners* to him, as if they had the originall of that office from him, and not from God.

And in this ſenſe S. *Gregory* withſtood the title of *univerſall Biſhop*, and not to deny (in caſe of jurisdiction) the ſuperiority of one *Biſhop* over another, and the *Biſhop* of *Rome* over all: For that he maintains (*Lib.7.ind.2.Ep.62.*) ſaying, *If there be any crime found in Biſhops, I know no Biſhop but is ſubject to the Sea Apoſtolique.* He alſo addes for explication of the matter in hand, (*Lib.4. ind.13. Ep.32.*) that *the care of the Church hath been committed to the holy Apoſtle, and Prince of all the Apoſtles*, S. *Peter*; *the care and Principality hath been committed to him, and yet he is not called univerſall Apoſtle.* In which words he aſcribes the *Primacy* and headſhip of the Church to S. *Peter*; and yet denies the univerſality: it muſt therefore needs

needs be, that the word *univerſall* in *S. Gregories* ſenſe, in this caſe, is not the deniall of the *Primacy* of Juriſdiction over the whole *Church*, but of his being the only *Apoſtle*, as if there were none but he, and ſuch as ſhould derive their authority originally from him, and not from God. And with application to the *Pope*, it is the denial of his being only the *Biſhop*, as if there were no Biſhop in the world but he, or ſuch as he ſhould conſtitute his deputies, as from himſelf, and not by command from God, and as the Officers of God.

Moreover the Hiſtories of all ages bear record, that the *Biſhop* of *Rome* hath exerciſed authority over all other *Biſhops* in the world, even in all Forraign Nations, (both before S. *Gregory* and after, and even in his perſon, and therefore he cannot mean the univerſall Government, when he reproves the title of *univerſall Biſhop*) as by creating them himſelf; by confirming them, created by others; by depoſing them, by reſtoring them, being depoſed by others; by appointing them his Vicars,

by finall deciding their controverſies; by accepting their Appeales; by making Lawes over all the *Church*; by diſpenſing with them; by inflicting his cenſures; by being *Preſident* in *Generall Councells*; by calling of *Councells*, ſo far as concerned the Eccleſiaſticall authority, which is the chiefeſt; though the *Emperours* concurred therein in regard of temporall authority, and of that only, to make them obligatory to the ſecular tribunall, and executory by the Miniſtry of the Officers of the *Emperour*; as witneſſeth the *ſixt Generall Councell*; (*Act.* 18.) ſpeaking of the firſt *Generall Councell* of *Nice*, which ſaith, *The moſt ſacred* Conſtantine *and the Praiſe-worthy* Sylveſter *called the famous Councell of* Nice; which may alſo be proved of all the reſt. And by the ſaying of *Athanaſius*, (*adſolit.*) *That an Emperour preſiding in Eccleſiaſticall judgements is the* Abomination *of Deſolation, foretold by* Daniel. And of *Oſius* the Biſhop of *Cordua*, in an *Epiſtle* of his to *Conſtantius* the Emperor; *Go not about to meddle in Eccleſiaſticall affaires*;

affairs; and command not us in ſuch matters, but rather learn of us; God hath committed the Empire to thee, and the government of the Church to us. And by the Proteſtation of the *Emperour Conſtantine*, *Pogonat* ſent to Rome for the holding of the ſixth Generall Councell, *I will not ſit as Emperour amongſt them, I will not ſpeak imperiouſly, but as one of them, and what the* Prelates *ſhall ordain, I will execute.* *In Epiſt. Greg. 2. ad Leou. Imp. Ep. 1.*

All which do undoubtedly prove the *Pope of Rome* both by divine and humane Law, and by the right of preſcription in all ages, to be the ſupreme *Paſtor* and Head of the *Church*. And all the objections urged by *Calvin*, and all other invaders of this *Sea*, are but like water furiouſly beating againſt a Rock, broken into drops; and forced creepingly to recoile, and to foam and cry through ſhame and indignation at their vain and impoſſible attempts: impoſſible indeed, unleſſe they have more force then the gates of hell,

for they ſhall never prevaile againſt this *Rock*.

CHAP. XXI.

That Engliſh Proteſtants *do much miſtake* Catholique Doctrine, *being abuſed by the malice or ignorance of many of their* Miniſters; *And that upon their own grounds they are obliged to inform themſelves more exactly of the truth.*

§. 1. AFter all theſe fore-going conſiderations, for my more explicite ſatisfaction, I deſcended to the examination of all the particular Doctrines in controverſie betwixt the *Church of Rome* and the *Proteſtants*; whom I found in all things to be exceedingly over-weighed both by *Scripture*, *Councells*, *Fathers*, and reaſon. Of which I will ſay no more, than I have done, but onely to ſhew in ſome few particulars, how our poor *Engliſh people* are abuſed by their ordinary *Preachers*, and made to

to believe monſtrous things of the Doctrine and practiſe of the *Church of Rome*, who for the moſt part ſtating the queſtion falſe, and laying to the *Catholiques* charge, the things that they do not teach, raiſe an error out of their owne fancy, and then fight againſt it moſt couragiouſly, under the title of *Popery*. And every young *Miniſter* is ſo valiant herein, that he thinks he baffles the moſt learned *Cardinal Bellarmine*, as *Goliah* thought he could have done *David*; and in this caſe for the moſt part the moſt ignorant and imprudent are the forwardeſt. And this I add to rectifie the opinions of the leſſe learned, and to reconcile them ſo far to the *Catholique doctrines*, as to believe they are not ſo monſtrous, as they are vulgarly imagined.

Firſt then they tell the people, that the *Papiſts*, as they call them, are *Idolaters*, in that they worſhip Images, ſtocks, and ſtones, little painted babies and puppets, with many ſuch like titles, wherewith they make themſelves merry, and then alledge all the places of the *Scripture* or *Fathers*

wherein the Idolatry of the Heathen is reproved. Now it is moſt certain that this is an unjuſt charge againſt *Catholikes*; firſt becauſe the worſhip of *Images* and *Idols* is not all one, ſeeing the words are of different ſignification, as is manifeſt by thoſe places where it is ſaid, *Let us make man after our Image* [*Gen.* 1. 26.] *And a man ought not to cover his head, becauſe he is the image and glory of God.* 1 *Cor.* 11. 7. with many the like; wherein if they ſay that *Image* and *Idol* were all one, they muſt ſay alſo that when God made *Adam*, he made to himſelf an *Idol*. Secondly, *Catholiques* do not worſhip *Images*, as God, which the *Heathen* and *Jewes*, when they had committed Idolatry, did, as appears by *Elias* who ſaith unto them, 3. *Kings* 18. 21. *If the Lord be God, follow him, if Baal be God, follow him*; cleerly intimating thereby, that they that followed *Baal*, followed and worſhipped him as God. Thirdly, it is only the worſhip of *Images* for God; which is by God forbidden, as appears, *Exod.* 20. 23. where

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it is ſaid, *you ſhall not make to your ſelves Gods of ſilver and Gods of gold*: and *Lev.* 26. 1. *you ſhall make no Idolls and graven Images, &c. to bow downe thereto, for I am the Lord, and my glory I will not give to another, neither my praiſe to graven Images, Eſay* 24. 8.

By which places (as by all other) is forbidden that kind of bowing, honour, and worſhip which is due to God only, becauſe it is ſaid, *I am the Lord*, therefore Images are not; and *my praiſe and my glory I will not give to another*, that is, that praiſe and glory which is due to me only; for otherwiſe (ſeeing man is another thing from God) it would be unlawfull to give any kind of praiſe, or bow down to men, which no body I think will affirm. This and this only, is properly *Idolatry*; namely, to worſhip a creature, believing it to be God, and giving to it the divine incommunicable attributes, and in that imagination to exerciſe devotion to it; which is far from the belief and practiſe of *Catholiques*. But that holy creatures, as *Saints* and

Angells

Angells are to be worſhipped, with ſuch worſhip as we give to perſons of ſeverall qualities here on earth, as bowing and kneeling; or ſuch as we give to all whoſe help we deſire, as praying; and theſe (in the abſence of the parties) by and through their Images; and that the Images themſelves are to be reverently handled for their ſakes, whom they repreſent, no rationall man can deny.

§. 2. And whereas many *Proteſtants* ſtumble at the word [*worſhip*] and think that it imports a thing that is to be done, to God only, they are therein miſtaken; *worſhip* ſignifying any kind of reverence and reſpect either of body or mind, and is communicable to all creatures, according to their dignity: therefore in the *Engliſh Phraſe* we call all eminent Gentlemen, *worſhipfull*, that is, men that deſerve reverence or worſhip; and all men do worſhip others, when they put off their hats, or bow their bodies to them. And whereas they ſay it is but civill worſhip which they give to men, it is impertinent; for civill and religious

ligious worſhip do not differ in the outward act or expreſſion, but in the object that is worſhipped; that being civill worſhip, which is given to a civill perſon or thing, which is religious worſhip, being directed to a holy perſon or thing. Now *Saints*, being holy perſons, their *Images* or other things that belong to them may be ſaid to be holy; firſt becauſe they have relation to them, as the Scripture ſaith, *put off thy ſhoes from thy feet, for the place where thou ſtandeſt is holy ground*, *Exod.* 3. 5. which was in regard of the preſence of the *Angells* by whom the Law was delivered, *Gal.* 3. 19. Secondly, becauſe *Images* are dedicated to honour God withall, by and through them whom they repreſent, of which the Scripture ſaith, *whatſoever ſhall once be conſecrated, ſhall be moſt holy to the Lord*, *Levit.* 27. 28. for which cauſe alſo the *Veſtments* and *Utenſils* of the *Temples* were called holy; therefore the reverence and reſpect done to *Images* is and ought to be holy or religious worſhip; for whatſoever is holy, is religiouſly honourable or worſhipfull,

ſhipfull, and that ſo far, and in that ſenſe that it is holy; and ſo are Images of religious perſons.

The *Councell* of *Trent* (*Seſſ.* 25. *decret. de Sanct. Imag.*) hath expreſſed the doctrine of the *Catholique Church* herein in theſe words, *The Image of* Chriſt, *of the Virgin Mother of God, & of other Saints, are to be had and retained, eſpecially in Churches; and due honour and worſhip is to be imparted to them; not for that any Divinity is to be believed to be in them, or vertue, for which they are worſhipped; or that any thing is to be begged of them, or that hope is to be put in them, as in times paſt the Pagans did, who put their truſt in Idolls, but becauſe the honour, which is exhibited to them, is referred to the firſt pattern, which they reſemble. So that by the Images which we kiſſe, and before whom we uncover our heads and kneel, we adore Chriſt and his Saints, whoſe likeneſſe they beare.* Whatſoever is more than this, are but School-points, which no man is bound to believe further than his particular reaſon guides him. But

But howſoever the belief is (ſay the *Proteſtants*) yet the practiſe is otherwiſe, and ſome ignorant people do pray to *Images*, believing them to be very God, and ſo ſeek ſuccour from them, as from God; and it is better (ſay they) that the worſhip of Images ſhould be abolished, than that it ſhould be the occaſion of Idolatry.

Their affirmation as it is not to be believed, conſidering the plentifull means of inſtruction in all places, and the eaſineſſe of the thing to be apprehended; So their inference is falſe; for (paſſing by their preferring their own judgement herein, before all the world of *Catholikes*, which objection lies againſt them in all that they ſay, and is a great one) I anſwer, the good uſe of a thing is not to be taken away, becauſe of the abuſe, eſpecially when the good uſe is very abundant, and the abuſe very rare, and eaſily amended by inſtruction; otherwiſe all good things muſt be abolished, becauſe by ſome or other they are abuſed. Theſe men that argue thus, wil not ſay that wine is to be deſtroyed, becauſe

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ſome men are drunk therewith, or the uſe of ſwords forbidden, becauſe ſome men commit murder with them; eſpecially, that the reading of the *Bible* ſhould be prohibited, becauſe ſome men *pervert it*, (as the *Apoſtle* ſaith) *to their own damnation*. The uſe of *Images* then (notwithſtanding this objection) is lawfull, and unfit to be aboliſhed.

Nor truly can any man, whoſe naturall underſtanding is not corrupted by his corrupting of *Scripture*, boggle at it. It is a Principle in nature, gathered out of *Ariſtotle*, IDEM EST MOTUS IN IMAGIGEM ET EXEMPLAR, that the Image may and ought to ſtand for the perſon whoſe image it is, and is by imagination to be taken, as if it were the perſon, and what we do to the Image, is done by imagination to the perſon. And this is expreſſed by the *Prophet David*, ſaying, *Adore his footſtool*, (which the *Proteſtants of* England falſly tranſlate *at his footſtool*) *becauſe he is holy*, *Pſal.* 98. 5. God appointed that the Tabernacle ſhould be taken by imagination

nation for his houſe, the Mercy-ſeat for his Throne, and the Ark for his foot-ſtool, and ſo he imagined there preſent, as ſitting with his feet on the Ark; And this ordination being ſuppoſed, the *Prophet* ſaith, *Adore his footſtool*; yet taking of the Ark, as a place where God is preſent, is but a poſitive ordinance (whereas Images by the law of nature ſtand for thoſe whoſe images they are) yet this poſitive ordinance ſuppoſed, the law of nature alſo binds men to worſhip and adore it, with reference to God, imagined to ſit thereon.

This ever hath been and is the opinion and practiſe of all the world, except it be of thoſe who under the ſhew of grace have extinguiſhed the light of nature, and yet, even theſe in their humane practiſes, do the ſame things; as if *Chriſt* and his *Saints* were the only men that after death or in abſence were incapable of honour. It is well known that the *Kings* and *Queens* of *England* are honoured by uncovering of the head in all places, where they are but ſuppoſed to be preſent; and when

when they are dead, untill their funeralls are ſolemnized, there is the ſame reſpect exhibited to their Images as to themſelves. And what *Puritane lover* is there that will not in the ardor of his affection, kiſſe, lay in his boſome and talk to, not only the picture (which doth more imediately and directly repreſent a perſon, than any thing elſe) but even the handerchief, glove, or letter, which are but reliques of her whom he deſires in marriage? And is it leſſe Idolatry to do theſe things to mortall men than to immortall *Saints*, though there be as much difference obſerved in the degree of honour, as there is between the dignity of the perſons? Surely if they conſider it duely, they will find that they muſt either leave their religion in this point, or their manners and civility in all points, ſeeing either both or neither are *Idolatry*.

§. 3. Secondly, they teach the people, and the people ordinarily believe, that *Catholikes* think to be ſaved by their good works, and that without being beholding to *Chriſt*; For they make an oppoſition

oppoſition betweeen theſe two aſſertions, *we are ſaved by* Chriſts *merits, and we are ſaved by our own merits*: Hence they believe that *Catholikes* are the proudeſt and moſt ungratefull to God of all people in the world. But this doctrine is miſliked amongſt them, becauſe it is miſunderſtood.

For *Catholiques* hold that no work is meritorious with God of its own nature; but to make the ſame meritorious many graces are required. Firſt, the grace of adoption in *Baptiſme*, whereby ſoules are ſupernaturally beautified by participation of the divine nature, whence a triple dignity redounds to works: One from *God the Father*, who in reſpect of adoption, regards good works, as the works of his children: Another from *God the Holy Ghoſt* dwelling in us, by whom good works are honoured, as by the principall author of them; ſo that he rather than we, doth the works: Thirdly they receive dignity from *God the Sonne*, whoſe members we are made by grace, which grace he by his merits purchaſed for us,

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ſo that the works we do, are reputed not ſo much ours as his; As the work of a particular member is attributed principally to the head. Secondly, there is required grace prevenient, whereby God ſtirs up mens hearts to pious works; and grace adjuvant to aſſiſt us in the performance of the works, making our free-will produce works that are ſupernaturall; and above the reach of meer man. Thirdly, there is required the grace of mercifull indulgence, in not uſing us, in the rigour of his juſtice; for God might require the good works we do as his own, by many titles: as by the title of juſtice, being the works of his ſervants and bondmen; by the title of religion, as being the works of his creatures; by the title of gratitude, as being the works of perſons infinitely obliged to him; by which titles if God did exact upon works with uttermoſt rigour, no goodneſſe would be left in them to be offered for meriting of heaven; But his infinite benignity remitting this rigour, moved thereunto through the merits of *Chriſt*, is content that we make uſe of our

our good works for the purchaſing of glory, and doth not exact them as wholely due by all his titles. The fourth is the favour of Gods liberall promiſe, by which he obligeth himſelf to reward the good works of his children according to the meaſure of their goodneſſe, without which the moſt excellent works of *Saints* could not eſtabliſh an obligation on him. And finally there is required the grace of perſeverance, without which no man is crowned.

And ſo far are *Catholikes* from boaſting or truſting in their *merits*, that the *Councell of Trent* (*Seſſ. 6. Can 16.*) ſaith, *God forbid that a Chriſtian ſhould either boaſt or truſt in himſelf, and not in our Lord, whoſe goodneſſe is ſo great towards all men, as that thoſe things which are his gifts, he will have to be our merits.* To be worthy of a thing, to deſerve or merit it, ſignifie all one; and that by our works we deſerve and are worthy of heaven, is the frequent phraſe of Scripture: *The workeman is worthy of his hire*, ſaith our *Saviour*, *Luke* 10. 7.

And

And S. *Paul, That you may be counted worthy of the Kingdome of God; for which alſo ye ſuffer*, 2. *Theſ.* 1. 5. And again, *That you may walk worthy of God, in all things pleaſing, fructifying in all good works*, *Coloſ.* 1. 20. And our Saviour, *They ſhall walk with me in white, for they are worthy*, *Revel.* 3. 4. And again, *Come ye bleſſed of my Father, poſſeſſe the Kingdome, &c. for I was hungry and ye gave me meat, &c. Math.* 25. 34. alledging theſe as the cauſe why God received them into everlaſting habitations; with plenty of other places to this purpoſe.

As for the moſt frequently objected place of *Luc.* 17. 10. *when you have done all thoſe things that are commanded you, ſay we are unprofitable ſervants, we have done that which was our duty to do*; According to S. *Ambroſe* [*lib.* 8. *in Luc.*] *Chriſt* commands hereby to acknowledge what we are of our ſelves, to wit, unprofitable, nor what we are by his grace, for that is profitable; according to the Apoſtle, 2. *Tim.* 2. 21. *If any man therefore*

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ſhall cleanſe himſelf from theſe, he ſhall be a veſſell unto honour, ſanctified and profitable to our Lord, prepared to every good work, according to S. *Anguſtine*, [*Serm. 3. de verb. Dom.*] we may be ſaid to be unprofitable ſervants, becauſe in doing all that is commanded, we do but our duty, we are Gods ſervants and ſlaves, and owe him all, nor could we look for reward, had he not voluntarily covenanted with us. And to this baſe and poor condition of ours, for the preſervation of our humility, *Chriſt* in theſe words ſends back our thoughts: which hinders not, but that (ſuppoſing Gods bountifull promiſe and covenant) we may through his grace truly merit and expect reward; himſelf ſaying, *Mat.* 20. 14. *Didſt thou not covenant with me for a penny? take that which is thine own, and go thy way.* S. Chryſoſtome obſerves, that *Chriſt* ſaith not, *you are unprofitable ſervants*; but bids them to ſay, they are; willing us thereby, after our good deeds, to think humbly, leſt they be corrupted with pride; for that otherwiſe they only that

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work evill are by God accounted unprofitable, but they that do good, profitable, as our Saviour ſaith, *Mat.* 25. 21. *Well done good and faithfull ſervant, becauſe thou haſt been faithfull over few things, I will place thee over many things; enter into the joy of thy Maſter. And the unprofitable ſervant caſt ye into utter darkneſſe.* So that if all *Proteſtants* be unprofitable ſervants, they muſt expect the ſequele thereof, utter darkneſſe, that is damnation.

§. 4. Thirdly, many *Proteſtant Miniſters* teach, and the people ordinarily believe, that *Catholikes* hold that there is nothing required to the remiſſion of ſins but only to confeſſe them to a Prieſt, and the buſineſſe is done. Whereas indeed they teach, that not only Confeſſion to a *Prieſt*, but alſo Contrition and ſorrow for their ſinnes, (which is all that *Proteſtants* require) as alſo Satisfaction for the temporall puniſhment due to ſin, is requiſite, and ſo make it a matter of far greater paine than the *Proteſtants* do, who reproach it for the eaſineſſe thereof. Now all

all theſe parts of Penance are plainly expreſſed in *Scripture*; our *Saviour* ſaith to the Prieſts, *whoſe ſins ye ſhall forgive, they are forgiven, and whoſe ſins ye ſhall retain they are retained*, *Joh.* 20. 23. and S. *James* bids us *confeſſe our ſins one to another*, ch. 5. 16. & if to another, to whom but to him that hath power to forgive?

The *Jewes* did object againſt our *Saviour*, as *Proteſtants* do now againſt *Prieſts*, ſaying, *who can forgive ſinnes, but God only? Mark.* 2. 7. which error of theirs to confute, he miraculouſly cured the man ſick of the Palſie, *That ye may know the Son of man hath power on earth to forgive ſinnes*, as our Saviour ſaith to them; which had been no croſſing of their erroneous conceipt, as the word [*But*] doth intimate it was, unleſſe he had pardoned him, as man, with Commiſſion from God, and not as God immediate; for otherwiſe he ſhould have ſaid, why, I am God, and ſo I pardon him, but he did it as man, doubtleſſe with delegation from God, as another *Evangeliſt* expreſſeth it, ſaying, *that the multitude*

glorified God, which had given ſuch power to men, Mat. 9. 8.

Nor need the ſimpleſt *Proteſtants* wonder that men ſhould forgive ſinnes, ſeeing *Catholiques* teach that they do it not by their own power, but by power given them from God; to whom it belongs originally and by his own power to forgive ſins, and to them but derivatively and miniſterially from him. So it is ſaid, *that God only doth wondrous things, Pſal. 72. 18.* and yet we read in *Scripture* of many men that wrought *Miracles, 3 Kings 8. 39.* So it is ſaid, that *God only knowes the hearts of men, 4 Kings, 5. 16.* and yet we read of others that knew the ſecrets of the heart. Nor can this forgiveneſſe of ſinnes (the power whereof God hath given to men) be interpreted of power only to declare forgiveneſſe (as *Proteſtants* would have it) for this a child, or an Infidell may do as well as any other, they may tell them that if they repent God will forgive them; nor needed ſuch a power as this onely, be uſhered by *Chriſt*, by breathing on them and ſaying:

ing, *Receive the Holy Ghoſt, Joh.* 20.22. nor by theſe words, *As my Father ſent me, ſo I ſend you*; for ſurely his Father ſent him to do more then barely to declare, and tell them they were forgiven if they repented; and our *Saviour* ſhould have changed the form of his words, and not have ſaid, whoſe ſins ye remit they are remitted; but whoſe ſins ye remit, they were remitted before by God.

And that this power ſhould be given only to the Apoſtles, if it be taken for abſolute power of forgiveneſſe, (as ſome *Proteſtants* affirme) is unreaſonable; For ſeeing the reaſon and uſe of it, which is to reconcile God and man together, after mans offending him by ſin, will remain to the worlds end, therefore to the worlds end is committed to them *the Miniſtry of reconciliation*, 2 *Cor.* 5. 18. 19. 20. For this power of forgiving ſins, was not given to the *Apoſtles* as a particular priviledge wherwith to dignifie their perſons above other *Prieſts*, but for the uſe and benefit of *Chriſts Church*, which will alwaies in this world ſtand in need there-

of, and therefore doth he in their Succeſſors alwaies continue the power.

§. 5. As for *Satisfaction* which *Proteſtants* are taught to believe is needleſſe, it is plain in *Scripture*; as firſt, that after the ſin is pardoned, which is in regard of our reconciliation to God, and freedome from eternall puniſhment, yet there remains a liableneſſe to temporall puniſhment; as appears in *David*, whom after he had repented and God pardoned his ſinnes, yet he puniſhed one ſin with the death of his child, another with three days peſtilence, 2 *King* 12. 13. 14. and 24. 10, 12, 13. Nor can this puniſhment be only for admonition and not of juſtice, ſeeing the Text ſaith it was, *becauſe he had made the enemies of God to blaſpheme*. *Moſes* and *Aaron* died both in Gods favour, yet were puniſhed with death before they entred into the land of *Canaan* for their offence at *Meribah*; now where death is the puniſhment, it cannot be intended for their admonition and amendment in time to come, but as a ſcourge for their offences. And the *Pſalmiſt*

miſt ſaith plainly, *Thou forgaveſt their ſins and didſt puniſh their inventions*; *Pſal.* 98. 8. If he forgave them, why did he puniſh them? If he did puniſh them, how did he forgive them? He forgave the eternall puniſhment, and inflicted the temporall. Alſo the *Apoſtle* ſaith, *whom ye forgive any thing, I forgive alſo; for if I forgave any thing, to whom I forgave it, for your ſakes forgave I it, in the perſon of Chriſt*, 2. *Cor.* 2. 10. Which words cannot concern the remiſſion of the fault, ſeeing that was pardoned before by the parties great ſorrow, mentioned in the 7. verſe, but muſt be meant of the temporall puniſhment, which was impoſed in the name of *Chriſt*. This truth *Calvin* doth not deny, nor *Beza* upon this place, who ſaith that the abatement of this rigor was afterwards called Indulgence.

And wherefore (I wonder) do *Proteſtants* when they would divert ſome preſent or near approaching danger, faſt, and pray, and preach, and give almes, (when yet by their own contrition they think their ſins forgiven,) if they did

not hope by theſe meanes to prevent or remove their temporall evills, which in their prayers they confeſſe to be inflicted for their ſins? Thus doth the force of reaſon drive them to the practiſe of that, which out of oppoſition to the *Church of Rome*, in their doctrine they contradict. And though *Chriſts* ſatisfaction was ſufficient for all the puniſhment due to our ſinnes, yet if he hath appointed that we ſhall alſo ſatisfie, as knowing it in his wiſedome a thing moſt meet, who ſhall gainſay it? His prayers alſo and his obedience was ſufficient to obtain heaven for us, ſhall we therefore neither pray nor obey? You will ſay we ſhall, becauſe we are commanded: So alſo are wee commanded to ſatisfie, as the *Prophet Daniel* ſaith, *Redeem thy ſins with almes, and thine iniquities with mercy towards the poor, Dan.* 4. 24. which Text to avoid, the *Proteſtants* do corrupt. Now to redeem ſinnes is the ſame in effect as to ſatisfie for them, for how is any thing redeemed, but by ſatisfying the price of its redemption? Why then ſhould *Proteſtants*

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(under the pretence of magnifying the operation of *Chriſts* ſatisfaction, without our concurrence, which *Catholikes* yet acknowledge to proceed from him) diſobey him, and leave him thereby the leſſe ſatisfied with us? But this was *Luthers* moſt acceptable way to fleſh and blood, to caſt all the burden on *Chriſt*, and leave nothing to themſelves, but the pleaſing liberty of ſin, which though it ſhould infinitely extend it ſelf, needs no other cure amongſt them, but only their barren faith.

§. 6. Again, *Proteſtants* are taught to believe that to entreat Gods favour by the merits of *Saints* (as *Catholikes* do) is a great derogation from the merits of *Chriſt*. But why? *Catholiques* doe not deny, but that the merits of *Chriſt* are of infinite value, and there is motive enough in them for God to beſtow all favour on ut; yet ſeeing the *Saints* have merited of God, it is lawfull alſo to entreat him by thoſe merits; and what he doth ſometimes do and not by Miracle, is lawfull at any time to entreat him to do. Now he did bleſſe the houſe of *Potiphar* for *Joſephs* ſake,

ſake, therefore doubtleſſe it was lawfull, for *Potiphar* to intreat God to bleſſe him, for *Joſephs* ſake; and if ſo, then much more for the ſake of *Saints* in heaven, who are more in Gods favour, then *Joſeph* could be here in this life. Thus *Moſes* deſires God to aſſwage his wrath againſt the *Iſraelites*, ſaying, *Remember Abraham, Iſaac and Iſrael thy ſervants*; *Exod.* 32. 13. and for what ſhould he remember them but for the good works and ſervice they had done? and for that to ſpare their children.

Calvins ſhift in anſwer to this and the like places is trifling, when he ſaith that God is only entreated to remember his *Covenant* with the *Patriarchs*, whereby he promiſed to bleſſe their poſterity; for there is mention not only of Gods *Covenant*, but of the righteouſneſſe and merits of the *Saints*. *Salomon* praies thus, *Pſal.* 131. 1. *Lord remember David and all his meekneſſe*, his afflictions, as the *Proteſtants* read it, which is all one for our preſent purpoſe, both being meritorious; and a little after he ſaith, *For thy ſervant*

Davids

Davids ſake turn not away the face of thine anointed; where God is invoked by the merits of *David*, who was dead and gone: and God likewiſe for *Davids* ſake did hear and proſper *Abia*, as the Scripture ſaith, *For Davids ſake did our Lord his God give him a lamp in Jeruſalem, that he might raiſe up his ſon after him, and eſtabliſh Jeruſalem, becauſe David had done right in the eyes of the Lord* 3 *Kings* 15. 4. 5. Much more is found in Scripture to this purpoſe. Nor can it be a derogation from the merits of *Chriſt*, whoſe value, as it is infinite in it ſelf, ſo it gives all the tincture to all the merits of all *Saints*; like the *Elixer*, which turnes all into gold, that it toucheth; And like the radient Sun enkindles all other celeſtiall fires; yea ſo far is it from being a diſhononr to him, that it adds to him a great encreaſe of honour, by being able to raiſe his ſervants to ſuch a pitch of excellency, that they can merit favours both for themſelves and others.

§. 7. Again, *Proteſtants* are taught to believe that it is an arrogant thing to think

think that a man may do more than he is commanded, (as *Catholiques* teach) whereas they think he cannot do ſo much. Yet what more plain in *Scriptures*? What more evident in reaſon? That we are commanded to give almes is true, but the proportion is not expreſt; let a man give ſo much daily, as that he may juſtly think he hah diſcharged his duty, and ſinnes not, though he give no more, and then may he give more, and ſo do more then he is commanded. Suppoſe a man bound to faſt and pray in ſuch and ſuch a meaſure, which when he hath done he hath diſcharged the duty of a Chriſtian; yet when this is done, he may take ſome of the time wherein he may lawfully feed and recreate himſelf, and beſtow this alſo in faſting and prayer; doth not he in this do more, than he is commanded? I think no impartiall man will ſay the contrary: Elſe there were no compaſſe or latitude of goodneſſe wherein men might move, excelling one another in degrees, yet the loweſt void of ſin: Elſe he that were not moſt good muſt be evill; there would be no *medium*

betwixt

betwixt ſin and excellency; And men that were deſirous to pleaſe God would abound in ſcruples that could never be ſatisfied; it being impoſſible in every mans condition, to find out that indiviſible point of prayer, faſting, almes, and the like, beyond or ſhort of which, he muſt be guilty of ſin.

Our *Saviour* ſaith, *There are Eunuchs, who have made themſelves Eunuchs for the Kingdome of heaven*, *Mat.* 19. 12. & 21. and this is more than any man is bound to, for he may marry if he will, and yet go to heaven. He ſaith again, *If thou wilt be perfect, go and ſell all that thou haſt, and give it to the poor, and thou ſhalt have treaſure in heaven.* No man can reaſonably ſuppoſe this to be a command, for then all men were bound to obey it; and if not, then he that obeyes it, doth more than he is commanded. And to think that this was a perſonal command to this man only, (as many do) is ridiculous; our *Saviour* had ſpoke of the Commandements before, which when the young man ſaid he had obſerved, *Chriſt*

gives him this counſell of perfection, and the *Apoſtles* immediately after affirmed, that they had obſerved it, in leaving all things to follow him. *Concerning Virgins* (ſaith the Apoſtle) *I have no command, but I give counſell*, 1 *Cor.*7.25. plainly diſtinguiſhing betwixt counſell and command; betwixt that we muſt do, and what we may do; betwixt well and better, *He that marries doth well, but he that marries not, doth better*, 1 *Cor.* 7. 38. and he that doth well, doth not ſin, doth not break a Commandement; but he that doth better, doth more than not ſin, doth more than he is commanded. And though it be harder indeed to do all that is commanded, than in ſome degrees to do more than is commanded, yet the higheſt degrees of acts of perfection and things uncommanded, are harder than the higheſt of things commanded; yet neither impoſſible by the grace of God, as the *Apoſtle* ſaith, *I am able to do all things through him that enableth me, Phil.* 4. 13. So that the doctrine of doing more than is commanded, is not ſo fraught with pride, as *Proteſtants imagine.* *Catho-*

Catholiques ſay, that God doth not require of us all the good that he inables us to do, as is proved; and this is the ground of works of ſupererogation, and doing more than is commanded: *Proteſtants* ſay that God requires of us all that he enables us to do, yea and more, commanding things impoſſible, and then puniſhes us for not doing them, which is moſt tyrannicall. Now if God do not require all, but only thus much, to do well; then the doing better than well, is a ſtock which God of his great bounty gives us to improve for our ſelves in a higher meaſure, and to offer him liberalities, beyond the bond of duty. And what pride is it for man to acknowledge this ſweet providence of his Creator, and to praiſe his mercifull indulgence in not exacting ſo much as he might, but giving him a way and means to ſhew his voluntary and unexacted love to him? Eſpecially believing that this divine favour (not to exact the uttermoſt of mans performance, and conſequently mans ability to preſent to God more perfect and excellent ſervice than he requires)

is given through the merits of *Chriſt*.

§. 8. But above all, the *Reall preſence* is the prodigie of opinions in the conceipt of *Proteſtants*; whoſe plainneſſe in *Scripture* notwithſtanding leaves not where to add to it with cleerer proof; as appears by *Chriſts* words of inſtitution, *This is my body*, ſo often repeated, *Mat.* 26. 26. *Mar.* 14. 22. *Luc.* 22. 19. They fight againſt it therefore with arguments drawn from the power of nature, and think, becauſe it exceeds the power of nature, therefore it cannot be. To whom it may be ſaid, as our *Saviour* ſaid of the *Jews*, who thought that mens bodies in heaven were like their bodies here on earth, *ye erre, not knowing the Scriptures, nor the power of God*, *Mat.* 22. 29. And why then doe *Proteſtants* believe, that God was in the form of a man, a thing as impoſſible in nature, as for God and man together to be under the form of bread or wine. And becauſe they would make ſure work if they could; the former objection being in the opinion of many of them inſufficient, they ſay that it doth not only exceed the

power

power of nature, but of God alſo, in that it implies a contradiction; but this the moſt learned of them have never been able to prove, nor ever will: I hope they will all take *Luthers* judgement herein, whom they will not deny to be learned enough to diſcerne a contradiction, and he ſaith, *what Scripture have they to prove that theſe two Propoſitions be directly contrary? Chriſt ſitteth in heaven, and Chriſt is in the Supper. The contradiction is in their carnall imagination, not in faith, or the Word of God.* (*Tom. Wittemb. 1557. defenſ. verb. Cœnæ fol.* 388.)

They alſo fright the people from this belief, by preſenting to them the uncomlineſſe and inconveniences that may enſue; which objections are but raked out of the aſhes of the old *Heathen* and *Heretiques*, who made the like againſt Gods taking our fleſh upon him, as that it was indecent that God ſhould lie in a womans womb nine moneths, that he ſhould be circumciſed, whipt and ſpit upon, and finally ſuffer a moſt ſhamefull and painfull death. But ſeeing *Proteſtants* do believe,

that *Chriſt*, when he was on earth, was ſubject to all humane infirmities except ſin, why ſhould his liableneſſe to ſuch infirmities make them forbear to believe that he is in the *Sacrament?* But to acquit them of that trouble, they may take notice, that *Chriſts* body in the *Sacrament* is not ſubject to thoſe inconveniences that it was before his death, becauſe it is now a glorified body, and not ſubject to ſuffer any thing; For as the Sun ſhining on a dunghill is not defiled therewith, and as the Deity it ſelf is every where, and yet ſuffers no infection from the foulneſſe of any place; So the body of *Chriſt* being immortall and impaſſible, cannot be defiled or hurt with the touch or impreſſion of any unclean or hurtful thing, more than a man can hurt or defile a Spirit; for of that nature are all glorified bodies, as the *Apoſtle* ſaith, *It is ſowen a naturall body; it ſhall riſe a ſpirituall body*, 1. *Cor.* 15. 44. So that in this reſpect, *Proteſtants* have more reaſon to believe the reall preſence of *Chriſts* body in the *Sacrament*, than that he once had a reall body converſant here on earth.

But

But ſome of them again do acknowledge (as they ſay themſelves) the *Reall preſence* of *Chriſts* body in the *Sacrament*, and therein ſeem to be *Catholikes*; and pleaſe themſelves in ſeeming to be ſo, and think we can deſire no more; but they do but cozen both themſelves and us; for when their *Preſence* is ſifted, we find no reality in it. They ſay that *Chriſt* is really preſent in the *Sacrament*, but not corporally or bodily: by which *bodily* they mean, either that his body it ſelfe is not there, or that it is not there with the circumſtances and accidents of a body, as quantity and the like. If they mean the former, to wit, that he is really there, and yet his body is not there, I would faine know how this may be; For a body to be really in any thing, muſt ſignifie to be bodily or in body there, or nothing. Therefore to ſay that *Chriſt* is really there, who is a body, and yet not there bodily, is the contradiction they ſpeak of, and is in *their* reall preſence, not in the *Catholiques*; For it is as much as if they ſhould ſay, his body is there, and it is not there. If by

not bodily they mean not with the accidents of his body, as quantity, figure and the like; and that ſo *Chriſt* is not bodily in the *Sacrament*, but ſpiritually, that is, after the nature of a Spirit, then they agree with *Catholikes*, who ſay the ſame; and in this ſenſe he may be, and is both corporally and ſpiritually preſent in the *Sacrament*. Now if by *really* they mean in regard of his Deity, which is every where, this is true, but is not the true meaning of *really*, for he is no more there in this ſenſe, than he is every where elſe, and ſo their confeſſion of a *reall preſence* imports nothing diſtinctly, and is but a deluſion. For *Chriſt* being a man as well as God, and the body of a man as well as the Godhead concurring to the making of his perſon, he that is whole *Chriſt* and unſeparated, cannot be ſaid to be any where really, unleſſe he be there alſo bodily; and if his body be there, his body is by us received, and that not only ſpiritually, that is, under the conditions of a ſpirit, or ſpiritually, by receiving the grace of his holy Spirit into our Spirits, and Souls; but

but alſo corporally, in regard of himſelf, who is a body, and in regard of us, who receive his body into our bodies; and this not by faith, but with faith, that is, not by an imaginary conceipt that he is there, or that the benefits of his paſſion are conveyed to the receiver that thinks ſo, which which is the *Proteſtant* faith in this caſe; but with faith, that is, faith and charity alſo abiding in our ſouls, without which though we do receive him truly and really, yet we do not receive him worthily and profitably.

But according to the *Proteſtant* way of receiving, it is impoſſible to receive him unworthy, which is contrary to the *Scripture*, and the common belief of all *Chriſtians*; for according to them, none receive him, but they that receive him worthily, faith being the means with them, which makes them receive him both really and worthily, which who ſo wants, doth not receive at all: ſo that every one that receives him really, receives worthily, and the reſt receive nothing but bread and wine, and ſo do not receive *Chriſt* un-

worthily, but only bread and wine, at the moſt, unworthily; and how this ſhould make them properly guilty of the body and blood of our Lord, which they do not receive, and liable to damnation thereby, as the *Apoſtle* ſaith it doth, is beyond the reach of my apprehenſion.

Others coming yet nearer, ſay, that they believe the reall and corporall preſence, but they do not believe *Tranſubſtantiation*, they believe that *Chriſt* is truly there, but the manner (they ſay) is unknown and unexpreſſible. But they ought to know that men ought firmely to believe the manner of a myſtery revealed, when the ſame belongs to the ſubſtance of the myſtery, ſo that rejecting the manner we reject alſo the ſubſtance of the myſtery. Now the myſtery in ſubſtance is, that the body of *Chriſt* is preſent in the *Sacrament* in ſuch ſort, that the *Prieſt* (the Miniſter thereof,) ſhewing what ſeemes bread, may truly ſay thereof in the perſon of *Chriſt, this is my body.* This ſuppoſed as the ſubſtance of the myſtery, I infer that two *Catholique doctrines* concerning the manner

manner thereof, belong to the ſubſtance of this myſtery, and cannot be called in queſtion without danger of misbelief. Firſt the reall preſence of the whole body of *Chriſt* under the forme of bread. Secondly that this is done by *Tranſubſtantiation*, becauſe it cannot be done otherwiſe. Even as he that believes the myſtery of the Incarnation, the ſubſtance whereof is, that in *Jeſus Chriſt* the nature of God and the nature of man were ſo united, that God is truly man, and man God; he muſt neceſſarily believe that this union is not metaphoricall and in affection only, but true and reall: Secondly that this union is ſubſtantiall, not accidentall; Thirdly that this union of natures is not by making one nature of both (as *Eutyches* taught) but hypoſtaticall, whereby the nature of God and man is united in one perſon. This miſtery is high, ſubtile and incomprehenſible to flagging reaſon, yet muſt be believed, ſeeing it belongs to the ſubſtance of the myſtery, which could not be true, if it were not thus: ſo it is in the *reall preſence*.

As for the novelty of the word, which ſome object, they have little reaſon to do ſo; knowing it is ſome hundreds of years older than the name *Proteſtant*; and for the thing, it is as ancient as our *Saviours* celebrating his laſt ſupper. And had not *Catholique* doctrine been oppoſed by *Heretikes*, perhaps the word had not yet been in uſe: no more had *conſubſtantiall*, uſed in the *Nicene Creed*, had not *Arrius* denied the Son to be conſubſtantiall, or of the ſame ſubſtance with the Father. For the *Church* doth, and may make fit words to explicate the truth of her doctrine, as occaſion requires; wherein ſhe doth not change the doctrine, but expreſſeth it more plainly or ſignificantly.

CHAP. XXII.

Of Communion in one kind.

§. 1. I Will inſtance in two particulars more, becauſe I know that *Proteſtants* do mightily check at them; the former is *Communion in one kind*; the later

ter, *Prayer in an unknowne tongue.* Concerning the former, *Proteſtants* are by their *Miniſters* inſtructed to beleeve, that in this matter, *Catholikes* are ſacrilegious againſt God, and injurious to men, robbing the *Church* of the precious blood of *Chriſt*, and giving the people a lame and half *Sacrament*, inſtead of one whole and entire. But to rectifie their underſtandings, they may be pleas'd to take notice, that the *Catholique Church* doth not count it in it ſelf unlawfull to receive in both kinds, nor yet doth ſhe hold it neceſſary, but in its own nature indifferent; and ſo by conſequence determinable to one or both kinds, according to the differences of perſons, times, and places, as ſhe in her wiſedom ſhall think fit. But *Proteſtants* think it abſolutely neceſſary for the Laity to receive in both kinds, firſt becauſe it was ſo inſtituted; ſecondly becauſe it was (as they think) ſo commanded. Theſe being the two hinges of this their opinion, we muſt here a while arreſt our conſiderations; wherein I ſhall ſhew, that there is no precept of receiving under both kinds,

and

and that the inſtitution hath not the force of a precept.

§. 2. To begin with the inſtitution, we muſt know, that for a man to be bound to uſe any inſtitution of God, two things are required. Firſt that the end of the inſtitution be neceſſary, and that it be neceſſary for every particular perſon to endeavour the attaining thereof: whence all men hold, that though the propagation of mankind by marriage, be an inſtitution of God, neceſſary for the continuation of the world; yet while there are enough that comply with that duty, to which mankind is in generall bound, every particular perſon is not oblig'd to marry. Secondly that if every particular perſon be bound to endeavour to attain the end of an inſtitution, that alſo the whole thing inſtituted be neceſſary for the attaining of that end; for if there be variety of means ordained, ſufficient for the attaining of that end, a man is not bound to uſe all that which is inſtituted, but it is ſufficient to uſe ſo much thereof, as will lead a man to that end. Whence all men again hold, that al-

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though God created and inſtituted variety of meats and drinks, for the maintenance of mans corporall life, yet no man is bound to uſe them all, but he diſchargeth his duty ſufficiently, if he uſe ſo much of any of them, as will ſuffice to arrive at that end, for which they were inſtituted, to wit, the maintenance of his corporall life: ſo that if a man can live of two or three ſorts of meat, he is not bound to uſe ten or twenty; and if he can live of meat without drink, he may without offence chooſe whether he will ever drink or no.

To apply this to our preſent purpoſe, it is apparent enough that by the force of divine inſtitution only, no man is bound to uſe Communion under both kinds. For though the end why *Chriſt* did inſtitute the *Sacrament* in both kinds be neceſſary, and all muſt endeavour the attaining thereunto, to wit, maintenance and increaſe in grace, which is the life of the ſoul; yet there are other means of Gods inſtitution alſo, by which we may attaine to this end. Whence it is, that learned Di-

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vines hold, that though the *Sacrament* of the *Euchariſt* be neceſſary NECESSITATE PRAECEPTI, *by the neceſſity of precept*, yet it is not neceſſary, NECESSITATE MEDII, as they ſpeak, that is, the uſe thereof is not ſuch a neceſſary means for the maintenance of ſpirituall life, but that a man wanting meanes of ſacred communion, may by other means preſerve himſelfe in the ſtate of grace.

And though we ſhould ſuppoſe that actuall Communion were a neceſſary means to preſerve ſpirituall life, yet Communion in one kind is abundantly ſufficient thereunto, as I ſhall preſently ſhew, and if ſo, by force of the inſtitution there is no more required. For we muſt know, that there is a great difference between an inſtitution and a precept; the precept of both kinds (if *Chriſt* gave any) doth bind, whether both kinds be neceſſary for the maintenance of mans ſoule in grace or no; but the inſtitution of both kinds doth not bind to the uſe, further than the thing inſtituted is neceſſary to the maintenance

of

of the ſaid ſpirituall life; to which ſeeing one kind is ſufficient, the inſtitution of both kinds doth not oblige us to the uſe of both.

§. 3. Now that Communion in one kind is ſufficient, (Tranſubſtantiation being ſuppoſed) eaſily appears; in that the *Sacrament* in the ſole form of bread, (ſeeing it containes the author and fountain of life, whole and intire, according to body, ſoul, blood, and his infinite perſon,) is abundantly ſufficient for the refection of the ſoul, yea no leſſe than Communion under both kinds. For this one kind containeth in it no leſſe than is contained in both, that is, whole *Chriſt*, God and man. His body is there by force of theſe words, *This is my body*, and by concomitance there is the blood, the ſoul, the divinity, for there is the perſon of *Chriſt* alive, which implies all theſe particulars, it being impoſſible he ſhould be there otherwiſe; as S. *Paul* ſaith, *Chriſt riſing againe from the dead, now dieth no more, death ſhall have no more domination over him*, Rom. 6. 9. And to the receivers of *Chriſt* by eating

eating only, he promiſeth the end of the *Sacrament*, which is life; *He that eateth me, he ſhall live by me*: *John* 6. 58. 59. and to the ſole reception of him under the form of bread; *He that eateth this bread ſhall live for ever*. And this ſurely he would not have ſaid, if receiving in both kinds had been neceſſary.

§. 4. But becauſe *Proteſtants* deny *Tranſubſtantiation*, I will, without that ſuppoſition, prove, that to *receive in one kind is ſufficient*. Firſt becauſe that in one kind is contained the whole ſubſtance, eſſence, and parts of the Sacrament; and ſecondly becauſe it is not againſt any divine precept. As for the inſtitution, I have proved already, that it hath not the force of a precept.

Firſt in one kind alone is contained the whole ſubſtance and eſſence of the *Sacrament*; which are theſe foure, *matter*, *word*, *ſignification*, *cauſality*. Firſt there is the element or matter of the *Sacrament*, which is conſecrated bread and manducation thereof: ſecondly, there is the *word* or form of ſpeech, ſhewing the divine

divine and ſupernaturall purpoſe, whereto the element is conſecrated, *This is my body*; and theſe two make a *Sacrament*, according to S. *Aug. Accedit verbum ad elementum, & fit Sacramentum.* Thirdly there is a ſigne or ſignification therein, and that three fold: firſt of ſpirituall food, for the nouriſhment of the ſoul; ſecondly of union and conjunction between *Chriſt* and his *Church*, and between the faithfull, one with another, even as in the bread there is a mixture of flower and and water, and in the flower ~~of many~~ grains together. Thirdly the death and paſſion of Chriſt is hereby ſignified; For as by the wine we have a motive to remember his blood, ſhed and ſeparated from his body; ſo by the bread we may conceive his body deprived of blood, by the effuſion thereof upon the croſſe: whereupon *Chriſt*, as S. *Paul* teſtifies, 1. *Cor.* 11. 24. 25. did after the conſecration of each kind, particularly recommend the memory of his paſſion; as knowing, that in each of them alone, was a ſufficient memoriall thereof. Laſtly there is *cauſa-*

lity.

lity, that is, a working in the ſoul, the ſpirituall effects it ſignifies; as our *Saviour*, ſaith, *He that eateth this bread ſhall live for ever. Joh. 6. 59.*

And if any object, that though there be all the eſſentiall parts of the *Sacrament* in one kind, yet there are not all the integrall parts: I anſwer, that bread and wine are not two integrall parts of the *Sacrament*, more than the ſeverall particles of the bread and wine are integrall parts; and as the *Sacrament* is ſufficient, whether it be in a greater or leſſe quantity of bread, or wine, ſo is it, whether it be in bread only or wine only, for our *Saviour* inſtituted the whole *Sacrament* both in bread and in wine, as two diſtinct intire matters thereof, not as integrall parts thereof, and gave us leave to uſe or both, or either; as ſhall appear, in that he hath not obliged us by any precept to the uſe of both. And thus it appeareth, that the *Sacrament* in one kind is full, intire, and complete in ſubſtance, and that by participation thereof, prepared conſciences do receive the benefits of *Chriſts* death, and paſſion.

Neither

Neither doth it hereupon follow, that becauſe the *Sacrament* is eſſentially and intirely contained under either kind, therefore the *Prieſt* receiving under both, receiveth two *Sacraments*, for being received both at once, they make but one, as being ordained to one refection, ſignifying one thing, and producing one effect; Even as ſix or ſeven diſhes of meat ſet upon a table do make but one dinner, whereas part thereof being ſerved one day, and part another, would make two. And the reaſon why *Prieſts* receive under both kinds is, becauſe they offer up a *Sacrifice*, repreſenting the *Sacrifice* of *Chriſt*, upon the Croſſe, which were not perfectly repreſented, but by both kinds, wherefore alſo in this ſort was it prefigured in the Sacrifice of *Melchizedek*, offering bread and wine. It being thus proved that whole *Chriſt*, and the true eſſence and parts of the *Sacrament* are under either kind; it followeth, that in diſtributing it in one kind only, there is no irreverence offered to the *Sacrament*, it not being given (as *Proteſtants* think) half or maimed, but eſſentially

eſſentially and intirely whole: nor is any injury done to the people, by depriving them of any grace meet to ſalvation, ſeeing the very fountain of grace is no leſſe received, under either kind, than under both. Nor is it the opinion of the greater part of *Catholique Divines*; that more grace is obtained by communicating in both kinds, than in one; yet if it were, this advantage might be eaſily ballanced by other means; as by the more frequent receiving in one kind, and by our obedience to the Church. Now by the premiſſes it is evident, that whether we reſpect the inſtitution of the *Sacrament*, or the nature thereof, no obligation or neceſſity ariſeth of receiving in both kinds. The only queſtion therefore remaining is, whether we be bound thereunto by any expreſſe Precept of our *Saviour*, or his *Apoſtles*.

Proteſtants believe we are, and for proof thereof, alledge theſe places: *Unleſſe you eat the fleſh of the Son of Man, and drink his blood, you ſhall not have life in you, Joh. 6. 54.* And, *taking the Chalice*

he

he gave thanks, and gave to them, ſaying, drink ye all of this, Mat. 26. 27. *Alſo, in like manner the Chalice after he had ſupped, ſaying, this Chalice is the New Teſtament in my blood, this do ye, as often as ye ſhall drink, in remembrance of me,* 1 *Cor.* 11. 25. But none of theſe places, rightly underſtood, nor any other, do prove, what the *Proteſtants* pretend to. Particularly, to the firſt of theſe places I anſwer, that ſeeing the *Proteſtants* do generally interpret this Chapter of S. *John*, not of receiving the *Sacrament* of the *Euchariſt*, but only of believing in Chriſt, it is no objection for them; but becauſe moſt *Catholique Divines* do interpret it of the *Bleſſed Sacrament*, it is an objection againſt us; to which therefore I further anſwer: Firſt, that all words of *Scripture*, that in their form ſeem to import a Precept, do not ſo indeed; as where our *Saviour* ſaith to his *Apoſtles*, that they ought to waſh one anothers feet, *Joh.* 13. 14. yet no man ever held it for a matter of neceſſity. But ſuppoſing for the preſent that it include a Precept, I further

further anſwer, that as we diſtinguiſh in the *Sacrament*, the ſubſtance and the manner, the ſubſtance being to receive *Chriſt*, the manner to receive him in both kinds, by formall eating and drinking; So the ſame diſtinction is to be made in our *Saviours* Precept about this *Sacrament*. For howſoever his words may ſound of the manner of receiving in both kinds, yet his intention is to command no more than the ſubſtance, to wit, that we really receive his body and blood, which may be done under one kind.

The truth whereof will appear if we conſider, firſt the occaſion of the words objected, which was the incredulity of the *Capernaites*, whoſe doubt was not whether the *Sacrament* was to be given in one or both kinds, but (as *Proteſtants* ſtill doubt) whether he could give us his fleſh to eat. Secondly, the manner of his ſpeech, which was not by making mention of any kind at all in the ſaid words, but only of the things themſelves; for he doth not ſay, unleſſe you eat the bread and drink the wine, you have no life, but, *unleſſe you*

eat

eat the flesh and drink the blood; both which are equally contained under either bread or wine; So that if a man receive the form of bread only, or of wine only, he doth therein both eat and drink the flesh and blood of *Christ*. And in other places of this Chapter, where he makes mention of one kind, it is of bread only, and not at all of wine: so that this place is of no force, for the form of wine, unlesse the body and blood of *Christ* be separated; and that receiving the form of bread, we receive the body only, and of wine the blood only, which must suppose *Christ* still dead, which is most impious and impossible.

§. 5. And if any think, that because it is said, *unlesse you drink*, therefore *Christ* must be received under a forme that may be drunk as well as eaten, or else it is not drinking his blood, but eating his blood, as well as his body; I answer, it is called eating and drinking, not so much in regard of the action, as the subject; so that flesh being the usuall subject of eating, when the *Sacrament* is called flesh, the action is

called

called eating; and blood being the uſuall ſubject of drinking, when there is mention of receiving the blood, the action is called drinking; and we are not bound to receive him in a drinkable form, becauſe we are bid, to drink his blood, but we may be ſaid to drink, becauſe we receive that which is in its nature drinkable, to wit, blood, which we do, when we receive the body. And if this will not ſerve the turn, they may further argue againſt us, that if we ſwallow the Hoſt whole, we do not eat it, eating implying chewing, more or leſſe, and ſo do not fulfill the precept of eating the fleſh. And we may argue in like manner againſt them, that if they do not take wine enough to make a draught, they do not drink, but only taſt or ſip thereof, and therein alſo do not fulfill that which they think they are here commanded. But as a *Proteſtant* (I ſuppoſe if the bread & wine ſhould be ſo mixed together in a cup, that both might be drunk together, or els eaten with a ſpoon, or in the manner of a moiſt piece of paſt, or ſwallowed like a pill,) will believe that he receives in both kinds, and ful-

fulfills this (in his opinion) Precept of drinking the blood; So the body and blood being joyned together in either kind, to us that believe *Tranſubſtantiation*, we receive both, when we receive either kind, which act of receiving with relation to the fleſh may be called eating; to the blood, drinking; yea though it ſhould be taken in ſuch a manner, as ſtrictly ſpeaking, ſhould be neither eating nor drinking.

I adde moreover, (with relation to them that do not believe *Tranſubſtantiation*,) that the conjunctive particle [*And*] doth frequently ſignifie disjunctively, that is, [*Or:*] For example, the *Apoſtle* ſaith, (*Acts* 3. 6.) *Silver and gold have I none*, where it is manifeſt that the ſenſe is ſilver *or* gold I have none, for if he had had either, he had had no excuſe of want, for his not giving of almes. So alſo S. *Paul* ſpeaketh of this very *Sacrament*, 1 *Cor.* 11. 29. 27. *He that eateth and drinketh unworthily, eateth and drinketh judgement to himſelf*; which he interpreteth in the ſame Chapter, ſaying, *Whoſoever ſhall eat this bread, or drink the cup of our Lord*

unworthily. In like manner thoſe words, *Except ye eat the fleſh, and drink the blood*, if they be taken for eating and drinking under the ſeverall formes of bread and wine, are to be underſtood diſjunctively, thus, *Except ye eat the fleſh, or drink the blood of the Son of man, you ſhall not have life in you*. Which disjunctive ſenſe is proved to be the ſenſe intended in this place, becauſe elſe *Chriſt* ſhould contradict himſelf; for he promiſeth in this ſame Chapter life eternall to eating only, *He that eateth me, the ſame ſhall live by me*, and, *he that eateth this bread ſhall live for ever*; now if he require unto life eternall, eating and drinking both, under diſtinct forms and kinds, it is manifeſt he ſhould contradict himſelf: and becauſe this is impoſſible, we muſt neceſſarily interpret this place, with relation to the ſeverall forms of bread and wine, disjunctively, thus, *unleſſe you eat or drink*.

The ſecond text urged for Communi- in both kinds, is, *Drinke ye all of this*, *Mat.* 26. 27. which being rightly underſtood,

ſtood, will appear to be ſpoken, neither to all mankind, as to *Jews*, *Turks*, *Infidells*, as *Proteſtants* alſo acknowledge, nor yet to all the faithfull, but to all the *Apoſtles*, and to them all only; Which is manifeſt out of the Text it ſelf; for what one *Evangeliſt* ſaith was commanded to all, another relates to have been anſwerably performed by all, *They drank all thereof*, *Mark* 14. 23. But the ſecond *All* is reſtrained to all the *Apoſtles*, what reaſon then is there to extend the former words further then to all the *Apoſtles*? And the reaſon why *Chriſt* ſaid, *drink ye all of this*, and did not ſay eat ye all of this, was not, as *Proteſtants* vainly imagine, becauſe *Chriſt* fore-ſaw that ſome would deny the uſe of the Chalice to the Communicants, but that the firſt to whom our *Saviour* gave the cup, and ſo the reſt untill the laſt, were to know, that they were not to drink all, but were to leave ſo much, as might ſuffice for them or him that was to drink after, without new filling and conſecration. Which form of words, he uſed moſt plainly a little before

the ſupper of the *Paſche*: for as S. *Luke* ſaith, *Luke* 22. 17. *Taking the chalice he gave thanks, and ſaid, take it, and divide it amongſt you*; whereas breaking the bread himſelf, and giving to every one his part, and not the whole to be divided amongſt them, there was no ſuch neceſſity of the ſaid words.

§. 6. As for the words of our *Saviour, do this in remembrance of me*, they do no waies infer a precept of receiving in both kinds. Firſt becauſe our Saviour ſaid theſe words abſolutely only of the *Sacrament* in the forme of bread, but in the forme of wine onely conditionally, *do this, as oft as ye ſhall drink, in remembrance of me*; not commanding them to drink, but in caſe they did drink, (which was lawfull and uſuall in thoſe times, but not ſo now, as I ſhall ſhew by and by,) that then they ſhould do it in memory of *Chriſt*. So that this precept, *do this*, being the only precept given by *Chriſt* to his *Church* concerning this matter, and given abſolutely of the form of bread, conditionally of the form of wine, there is no colour to accuſe the

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Church of doing againſt *Chriſts* precept, by communion under one kind only. S. *Auguſtine* ſaith (*Epiſt.* 118.) that *our Lord did not appoint in what order the Sacrament of the Euchariſt was to be taken afterward, but left authority unto the Apoſtles to make ſuch appointments, by whom he was to diſpoſe and order his Churches.* But ſuppoſe *Chriſt* had ſpoken theſe imperative words, *do this*, after the giving of the cup, yet are they to be underſtood with reſtriction to thoſe things that belong to the eſſence and ſubſtance of this action; for if we extend it further, to the accidentary circumſtances thereof, in which *Chriſt* did then inſtitute and give the *Sacrament*, many abſurdities will follow. For by this rule we muſt alwaies celebrate the *Euchariſt* after ſupper, and in unleavened bread, the receivers muſt take it into their hands, and the *Prieſt* muſt waſh the feet of thoſe to whom he adminiſters it, with the like. Now ſeeing to bind men to theſe circumſtances of our *Saviours* action, is (in all mens judgements) very abſurd, we muſt not extend the precept, *do this*, to the ſaid,

or the like circumſtances, but acknowledge that the precept includes only the doing of that which pertains to the ſubſtance of the *Sacrament*, of which kind, communion in both kinds cannot be, it being alſo a circumſtance, the ſubſtance thereof being intire in one only kind, as hath been proved. So that the *Proteſtants* wrangling thus for the cup, do but fulfill in themſelves (though in a different ſenſe) the prophecy of *Eſaiah*, ERIT CLAMOR IN PLATEIS SUPER VINO; *there ſhall be crying for wine in the ſtreets, Iſay* 24. 11.

Thus it appears, that Communion in both kinds is not of the eſſence or integrity of the *Sacrament*, nor neceſſary by any divine precept; from whence it follows, that as a thing indifferent, it may be permitted or reſtrained, according as the wiſdome of the Church ſhall think fit. For the precinct of humane power ſtretcheth to things indifferent, and only to them. Things abſolutely commanded man cannot forbid, things abſolutely forbidden, man cannot command; and therefore the

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territory of humane legiſlative power; muſt be in things indifferent, or elſe there is none at all; which is againſt Scripture, reaſon, and the moſt generall beleef and practiſe of mankind. The *Apoſtles* practiſed this power upon the *Gentiles*, by impoſing upon them a new law of abſtinence for a time, *from things offered to Idolls, and blood, and that which is ſtrangled*; *Acts* 15. 29. which yet *Chriſt* himſelf never impoſed, but left it indifferent; whereas after the Apoſtles decree, it became neceſſary; wherefore it is ſaid, that S. *Paul walked through Syria and Cilicia, confirming the Churches, commanding them to keep the precepts of the Apoſtles and Elders*, *Acts* 15. 41.

§. 7. Now the reaſons moving the *Church* to reſtrain communion to one kind, were many and weighty. Firſt to prevent thereby the occaſion of error; for whereas in the primitive *Church*, the uſe of one or both kinds was indifferently practiſed, as is apparent by teſtimonies of antiquity, yea by the example of the *Apoſtles*, *Acts* 2. 42. and our *Saviour* himſelf

ſelf *Luke* 26. 30. yet when as the *Manichean heretiques* aroſe, [b] who obſtained from wine as a thing it ſelf unlawfull to be drunk, and by conſequence abſtained from it alſo in the *Sacrament*, holy *Biſhops* did hereupon much commend the uſe of the chalice. But this error being extinguiſhed, and another ariſing [c] againſt the integrity of *Chriſt* under either kind, as alſo avouching the abſolute neceſſity of both, the *Church* of God hereupon began more univerſally to practiſe communion under one kind; and withall, in declaration of the truth, and for prevention of Schiſme, did abſolutely decree the lawfullneſſe thereof, with prohibition to the contrary. So in more antient times when the *Ebionites* taught unleavened bread to be neceſſary in conſecration of the *Euchariſt*, the *Church* commanded the conſecration thereof to be made in leavened bread; And when the heretique *Neſtorius* denyed

b *ſee Aug. lib. de hær. c. 46. Leo Serm. 4. de Quadrag.*

c *Æneas Silv. hiſt. Bohem. capt. 35.*

ed our *Bleſſed Lady* to be the mother of God, and only to be called the mother of *Chriſt*, the *Church* condemned him, and commanded that ſhe ſhould be called Mother of God. And the *Church* hath ever found this the moſt effectuall means, for the confutation and extirpation of hereſie, namely, by contrary decrees and practice to declare and publiſh the truth.

A ſecond reaſon moving the *Church* to forbid the uſe of the cup, was the deſerved reverence due to this higheſt *Sacrament*; in conſideration whereof, the *Holy Fathers*, did appoint moſt diligent care to be uſed; leſt any little particle of the Hoſt, or drop of the Chalice ſhould fall to the ground. Now the multitude of Chriſtians in later ages being very great, and the negligence of many in ſacred things as great, through the coldneſſe of their zeal and devotion, it could not morally be poſſible, but that frequent ſpilling of the blood would happen, if the Chalice were to be given ordinarily to the people, of which prophanation there hath been over frequent experience. *Æneas Silvius Ep.* 13.

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de errore Bohem. & Narrat. de Bohem. ad Conc. Baſil.

CHAP: XXIII.

Of the Liturgie and private prayers for the ignorant in an unkuown tongue.

§. 1. PRayer *in an unknown tongue* hath two branches, one concerning publique prayer in a tongue, which the people that are preſent do not underſtand; the other private prayer, in a tongue, which the party praying doth not underſtand; both which *Proteſtants* think abſurd in reaſon, and contrary to Scripture; but *Catholikes* beleeve truly that they are neither. For maintenance whereof, let us conſider the meaning of S. *Paul* (1 *Cor. ch.* 14.) the place by them violently, but impertinently objected againſt us.

We muſt then know, that as the gift of tongues was given to the *Apoſtles* by the *Holy Spirit*, when he in the ſhape of tongues deſcended upon them; ſo the ſame gift, with divers others, was continued amongſt

mongſt the Chriſtians for ſome time after. This gift, amongſt the other, they did exerciſe in their publique Church-meetings, where they aſſembled, for the benefit and education of the hearers, ſpeaking ſome extemporary prayer, or other holy diſcourſe, both for matter and language, as the Spirit gave them utterance, with great affection and elevation of the mind towards God. Yea the language many times was ſuch, as no man preſent underſtood, as is intimated verſe 2. *for he that ſpeaketh in an unknown tongue, &c. no man underſtands him*; no nor many times did the ſpeaker underſtand himſelf; for the gift of tongues, and the gift of interpretation of tongues were two diſtinct gifts, as we ſee in the 12. *ch.* and did not alwaies meet together, as we may gather from the 13. *verſe* of this chapter, where the *Apoſtle* exhorts him that ſpeaketh in an unknown tongue, to *pray that he may interpret*, which was a ſign that ordinarily they could not; and by *verſe* 14. where he ſaith, *If I pray in a tongue, my ſpirit prayeth, but my underſtanding is unfruitfull*;

full; now this muſt be meant of a tongue, which he himſelf did not underſtand, otherwiſe his own underſtanding could not be unfruitfull. And thus alſo doth S. *Auguſtine (de Geneſ. ad lit. lib.* 12. *cap.* 8. 9.) and other Fathers interpret S. *Paul.*

By this it is manifeſt that the *Apoſtle* doth not here reprove the practiſe of the *Church of Rome*, in her Latine *Liturgie* directly, ſeeing this here reproved, and that, are extreamly different. Therefore ours can be only ſo far reproveable, as it agrees with the other in the reaſons for which it was reproved, which are want of interpretation, and thereby want of edification to the auditors, and of ſufficient warrant to the unlearned, through want of underſtanding of what was ſaid, to ſay thereto *Amen*. Now ſeeing ours doth not agree with that, in any of theſe, it is therefore irreproveable. Yet if it ſhould agree with that in any of theſe, it ſhould not notwithſtanding be unlawfull; becauſe they differ in the main and principall part, the end; for theſe Church-meetings were intended for the inſtruction and edificati-

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on of the auditors, therefore it was fit the exercises thereof should be in a tongue which they that were to bee instructed, understood; but the publike *Liturgie* of the *Church* was instituted for the service and praise of God, and therefore may be, without unlawfullnesse, in any tongue that he understands, to whom it is dedicated.

The truth of all this will appear, if we consider the differences between that case and ours. The languages then spoken were utterly unknown many times to any man there present, even to the speaker himself; but the *Liturgie* of the *Church* is in a language or languages known to very many, as the *Latin* in the *Latin Church* to all Scholars, to most Gentlemen, and youths bred in Grammar Schools, & in some countries to most Mechanicks; it cannot therefore absolutely be said to be an unknown tongue. And though it cannot be proved unlawful to have the *Liturgy* in a tongue absolutely unknown, yet where the Latin tongue hath been unknown to all or most of the better sort, the *Church* hath dispensed with the use thereof; as appears by the dispensation of *Pope Paul* 5. to turn the *Liturgy* of the

Maſſe into the vulgar language of *China*, and to uſe the ſame untill the Latin tongue grew more known and familiar, in that country. Moreover the prayers and other ſpiritual exerciſes which S. *Paul* ſpeaks againſt, were extemporall, made in publike meetings, according to the preſent inſpired devotion of the ſpeaker; So that the unlearned hearer, or he that ſupplied his place, the Clark, except he underſtood the language, and conſequently the matter, could not prudently ſay *Amen* to it, ſeeing he knew not whether the thing that was ſpoken, were good and lawfull or no. But the *Liturgie* and Service of the Church hath ſet offices for every day, approved by the *Church*, and therefore from hence a man may be confidently aſſured that it is good and lawfull, and therefore he may boldly ſay *Amen*. Beſides there are means applied to the ignorant multitude, by which they are, or may be (if they uſe diligence therein) made to underſtand the publike Prayers of the *Church*; namely *Sermons*, *Exhortations*, *Catechiſmes*, *private inſtructions*, *Manuals* and *Primers* in vulgar languages, where the Prayers uſed in the

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Church are found: So that the ordinary and common paſſages of the publike Service may be, and are eaſily underſtood even by women & children, & they may underſtandingly ſay *Amen*. Therefore as the *Apoſtle* did allow of an unknown tongue in the exerciſes of the *Corinthians*, provided there were ſome to interpret it; ſo the ſervice in Latin is very allowable even under this notion, while there are the aforeſaid means uſed for the interpretation thereof.

And the Congreation is edified as the *Apoſtle* appoints it ſhould be, by the things that are done & ſaid in the *Church*, while the people have but a generall underſtanding of the ſeveral paſſages thereof. And if they were in a vulgar language, the difference for matter of underſtanding would be but in a little more or leſſe; for that every woman, boy, & girl in a *Church*, ſhould be able to underſtand word by word the *Liturgy* thereof, be it in what language it will, is morally impoſſible: ſeeing there are great ſtore of words in every tongue incommon uſe amongſt the better ſort, whic common people do not underſtand. And ſuph poſe this might be avoided in thoſe parts o-

the *Liturgy*, which are compoſed by the *Church*, by making choice of the moſt vulgar words that might be found, yet it is impoſſible to be ſo in that, which makes the greateſt part of the *Liturgy*, to wit, the Scripture. And if yet all the words of the Scripture could be bowed to their underſtanding, for the Grammatical ſignification thereof, yet without all peradventure, the ſenſe, (which is the chief thing to be underſtood, and for which only the language doth ſerve, by reaſon of the innumerable figurative ſpeeches therein) is altogether impoſſible. For example, let any unlearned *Engliſhman* ſay, whether theſe following places in *Engliſh*, for ſo much as concerns the full ſenſe thereof, be not all one to him, as if they were in *Hebrew*. I will ſet them down according to the *Engliſh Proteſtant* tranſlation, and their number of the Pſalms. *Moab is my waſhpot, over Edom will I caſt out my ſhoe, Pſal.60.8.* Alſo this, *Though ye have lien among the pots, yet ſhal ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold, Pſal.68.v.13.* And this in the ſame Pſal.v.30. *Rebuke the company of ſpearmen*; or as it is in the margent, *the beaſts*

beasts of the reeds, the multitude of the bulls with the calves of the people &c. Also this as it is in the *Service book*; *Or ever your pots be made hot with thorns, so let indignation vex him even as a thing that is raw, Psal.* 58.8. Therefore when *Protestants* read these and the like unintelligible places of Scripture to the unlearned people without interpreting them, their end in reading being only the instruction of the people, they truly fall into that error, of which they untruely accuse us, of speaking in the *Church* without the edification of the people. So have many of them alone in their Sermons also, speaking Latin, or some other more unknown tongue, without interpreting it.

Moreover, the end of the Church-meetings here spoken of by the Apostle, was to instruct the ignorant, and convert the infidells, as may be gathered out of the 23. and 24. verses. But the drift of the *Church* in appointing *Liturgies*, and set forms of publike prayer, and readings in the *Masse*, was not for the peoples instruction, though that as I have shewed be not neglected, but for other reasons; as first, that by this publike service,

a continuall daily tribute or homage of prayer and thankſgiving might be publiquely offered and payed unto God by his *Prieſts*: Secondly, that *Chriſtians* by their perſonall aſſiſtance at this publike Service, might profeſſe and exerciſe exterior acts of religion common with the whole *Church*, repreſented by the *Synaxis* or eccleſiaſticall meeting of every Chriſtian Pariſh. Finally, that every *Chriſtian* by his preſence yeelding conſent unto the publike prayers, praiſes & thankſgiving of the *Church*, might participate of the graces, benefits, and fruits, which the *Church* doth ordinarily obtain by her *Liturgies*, and publike oblations. Now for theſe ends there is no need that every one ſhould underſtand word by word the prayers that are ſaid in the publike Liturgy, but it ſufficeth that the *Church* in general, and in particular, Paſtors and Eccleſiaſticall perſons dedicated to the Miniſteries of the *Church*, have particular notice of all the prayers that are ſaid, & that all may be taught, and inſtructed in particular, if they deſire it, and will be diligent therein.

But *Proteſtants* are more eaſily lead into this error, of beleeving, that the *Church* Service

vice muſt be ſaid in the vulgar tongue, becauſe they conceive the principall intent thereof with us, is, as it is with them, for the inſtruction of the people. For with them they do not uſually read the *Church Prayers*, unleſſe there be company to hear, nor is there any receiving of their Communion, unleſſe there be a number of the people to communicate; But in the *Catholike Church* it is not ſo; for with us the *Office* of the *Church* is ſaid, though there ſhould be no people preſent, for it is the *Prieſts* Office, and not the peoples; and the daily *Sacrifice* is offered, though there be no people preſent; theſe are done to the ſervice and honour of God, and for the benefit of the people too, (though not for their inſtruction,) and they are bound to be preſent at *Maſſe* only upon *Sundaics* and other *Holydaies*, yet may be preſent at any other time, and are preſent more frequently and numerouſly than the *Proteſtants* are at their Service or Sermons: and for the ſubſtance of things done or ſaid, underſtand much more. And all women and children in their anſwers to the *Prieſt* are as ready (if not more) than ever they were in the uſe of the *Liturgy*

of *England*. And while they underſtand the general purport of that which is ſaid, though they cannot apply every Latin word to its proper ſignification in the vulgar, yet I ſuppoſe their underſtandings are more edified, then theirs that know the ſignification of moſt of the words, but not a jot of the inward ſenſe & meaning thereof, as happens to the unlearned *Proteſtants*, while they hear moſt parts of the Scripture read in the vulgar tõgue.

Moreover moſt certain it is, that the preſent cuſtome of the *Roman Church*, to have their *Liturgy* in a tongue not vulgar, is agreeable to the cuſtome of the *Church* in all ages, and alſo of all *Churches* now in the world, bearing the name of *Chriſtian*, (though oppoſite to the *Roman*) only thoſe of the pretended Reformation excepted: which conſtant concurrence is a great ſigne that the ſame is very conform unto reaſon, and not any where forbidden in the Word of God. The Scripture was not read in any language but Greek over al the *Churches* of the *Eaſt*, as S. *Ferom* (*præfat. in Paralip.*) witneſſeth. Alſo the *Greek Liturgie* of S. *Baſil* was uſed in all the *Churches* of the *Eaſt*, yet

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the Grecian was not the vulgar language of all the countries of the East, as is apparent by many testimonies, particularly of the *b Capadocians c Mesapotamians, d Galathians, e Lycaonions, f Egyptizians, Syrians:* yea that all these Countries, and most of the Orient, had their proper language distinct from the Greek, is manifest out of *Acts* 2. where divers nations of the East being assembled in *Jerusalem* at *Pentecost*, and hearing the *Apostles* speak with tongues, said, *How hear we every man in our own tongue wherein we were born? Acts* 2.8. No lesse manifest is it that the *Latin Liturgy* was common anciently to all those of the Western parts, yea even in *Africk*, as appears by testimonies of S. *Augustine* (*Epi.* 57. *de doct. Christ. l.* 2. *c.* 13. *in Psal.* 123. *& in Exposit. Ep. ad Rom. & Ep.* 173.) Yet was not the Latin the vulgar language of all the nations of the West, but every one had his own

b *Basil de Spir. Sancto. c.* 19.
c d *Hieron. in Proœm.* 2. *lib. com. ad Galat & Act. Apost. c.* 1. *v.* 10, 11.
e *Theodor. in hist. SS. Patrü hist.* 13.
f *Hiron. de Script. Eccl. in Anton.*

own diſtinct, as now they have, & particularly in *England* the Britiſh language was then in uſe. Nor yet was the Latin language vulgarly known in all theſe nations, though underſtood by the better ſort, as it is at this day; and in all likelihood more generally known now than then, in as much as the ſtudy of Arts and Sciences; and communion in Religion, are fitter means to ſpread a language, than the ſword of a Conqueror. So that it is manifeſt that the *Chriſtian Church* did never judge it requiſite, that the publike *Liturgy* ſhould be turned into the mother tongue of every nation, nor neceſſary that it ſhould be preſently underſtood word by word by every one of the vulgar aſſiſtants; neither doth the end of the publike Service require it: As for thoſe Sects that uſe no Liturgy at all, but in their Church-meetings do only make an extemporall prayer before and after Sermon, (as the cuſtom is now for the moſt part in *England*) that the people may pray with them they do as they ought in uſing the vulgar tongue; and *Catholikes* (if they uſed ſuch exerciſe) no doubt would do it in like manner.

§. 2. As for the comfort and more plentiful edification

edification of the underſtanding which ſome few want, in that they do not ſo perfectly underſtand all the particulars of divine Service, it may by other means abundantly be ſupplied, without turning the publike *Liturgy* into innumerable vulgar languages, which would bring great confuſion into the *Chriſtian Church*. For firſt the *Church* could not be able to judge of the *Liturgy* of every country, when differences aroſe about the tranſlation thereof, and ſo divers errors & hereſies might creep into particular countries, and the whole *Church* never able to take notice thereof. Secondly, particular countries could not be certain that they had the parts of the Scripture uſed in the Liturgy truly tranſlated; for they have no other aſſured proof thereof, than the Churches approbation; nor can ſhe approve what ſhe her ſelf doth not underſtand. Thirdly, if there were as many tranſlations of the *Liturgy*, as there be ſeveral languages in the world, it could not be avoided, but that ſome would in many places be ridiculous, incongruous, and full of miſtaking, to the great prejudice of ſouls, eſpecially in languages that have no great extent, nor many learned men

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that naturally ſpeak them. Fourthly, the *Lizurgie* muſt of neceſſity be often changed, together with the language, which doth much alter in every age, as is very well known. Fifthly, in the ſame country, by reaſon of different dialects, ſome provinces underſtand not one another, and in the Iſland of *Japonia* (as ſome write) there is one language for men, another for women; one language for Gentlemẽ, another for ruſticks: into what language then ſhould the *Liturgy* of *Japonia* be tranſlated? So that it is cleer, that the inconveniences of divine Service tranſlated in all vulgar languages, are inſuperable, the commodity is but to the moſt ignorant part, and that but in part, and to be recompenced by other means, and is ſo, by prayer books and other inſtructions, in abundance in the vulgar tongue; In ſo much that I dare boldly ſay, (for I have been an eye-witneſſe) that in the cities of *Paris* and *Rome* there is five times as much preaching, and ten times as much catechiſing of youth and ignorant people, as is in *London*; ſo that blindneſs and ignorance of *Catholikes*, is ignorantly and blindly objected. Laſtly we cannot imagine that if S. *Paul*

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had intended, that which the *Proteſtants* labor to enforce out of the above-named *chapter* to the *Corinth.* that both he & his fellow *Apoſtles* would have practiſed the contrary at the writing therof, and all their lives after; for we do not find that they or any after them did uſe any *Liturgy*, but in one of the learned languages, which though they were vulgar to ſome people in thoſe times, yet but to a ſmal part, in compariſon of all the nations of the world, amongſt whom they celebrated *Maſſe.*

§. 3. As for private prayer, the *Catholike Church* permits all men, whether out of the Churches, or in them, to pray in what language they pleaſe; yea the *Pater*, the *Ave*, and the *Creed*, are commanded by divers *Councells* to be learned in the vulgar tongue; and divers books of prayers in the vulgar tongue are publiſhed and uſed in all *Catholike Countries.* Yet thoſe *Catholikes* that do pray or ſing *Pſalms* in Latin, which they do not underſtand, either by choice or obligation, are not to be condemned. For either they underſtād the prayer in the whole maſs therof, as the PATER NOSTER, for example, though they know not perhaps whether PA-

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TER ſignifie *our*, and NOSTER *father*, or the contrary, yet ſaying this prayer with due devotion, and knowing that it is our Lords *prayer*, which they can very wel repeat in their mother tongue, no man I ſuppoſe can be ſo abſurd to think this prayer is not acceptable to God, though the pious thoughts be not meaſured geometrically to the words. Or they underſtād only more generally, that ſuch or ſuch a prayer or Pſalm, for example, MISERERE, is a Pſalm full of penitent affections, and this they ſay with much inward ſorrow and contrition for their ſins; and who can deny that this pious affection is pleaſing to God, though the thoughts and words do not mathematically correſpond the one to the other: I am ſure the *Apoſtle* approved the like, ſaying in the 17. *verſe* of the forementioned *chapter*, *Thou verily giveſt thanks wel*; And to conclude, he doth abſolutely allow it, in the 28, *verſe* ſaying, *But if there be no interpreter let him keep ſilence in the Church, and let him ſpeak to God and himſelf.* And in this matter, as well as the reſt, the *Protectants* alſo may keep ſilence, unleſſe they could ſpeak more to the purpoſe.

§. 4. Theſe

§.4. These points and all other I examined with diligence, and found that *Protestants* ordinarily did not truly apprehend many of the *Catholike doctrines*, nor justly oppose any of them. But I have only touched these few particulars, to let the unlearned *Protestant Reader* see, that the *Catholike doctrines* are not such monstrous things, as they ordinarily conceive them, but rather that it is monstrous in them not to believe them. And to awaken the further diligence of all *Protestants* to search into the truth of all points, so far as they are able either by themselves or others, (if they will not at the first cast themselves upon the infallibility of the Church, which I conceive I have sufficiently proved in the former part of this *Treatise*, & is the shortest and surest way) and to read the books of *Catholikes* set forth to this purpose; and not to exercise an implicite faith to the *Protestant Religion*, and even against the rule of it, to their hurt, seeing they will not yet do it to the *Catholike Religion*, to their advantage: In which *Catholike books* they shall find all the Pleas for *Protestancy*, all their objections against *Catholike doctrines* answered, with

with that learning and ſolidity, with that cleerneſſe and fullneſſe, that were not faith alſo required (which is the gift of God only) to the apprehenſion of thoſe things, which the Church teaches, it were impoſſible (in my judgement) impoſſible (I ſay) that any reaſonable man ſhould continue (in his judgement) a *Proteſtant*.

Yet many there are I fear, who though they be in belief and judgement *Catholikes*, yet in outward profeſſion are *Proteſtants*. Who like the inferiour ſpheres, which are moved one way by the PRIMUM MOBILE, and a contrary way by their own peculiar motion; So they are moved to believe the *Catholique verities* by the influence of God upon their ſouls, but to remain in the *Proteſtant Communion* by the private inſtigations of fleſh and blood; Who wanting the ſeaſoning of Charity, do warp and ſhrink from that, to which their judgement hath joyned them; Whoſe faith like bullion though it be good metall in it ſelf, yet wanting the ſtamp of of *Catholique Communion* and obedience, is not currant in the Kingdome of heaven, nor will ſerve in their journey to defray

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them thither. But they (according to the condition of all weak minds) accounting the preſent evill (as loſſe of goods, friends, and the like) the moſt intolerable, deſire to ayoid that, and put to adventure the enſuing; And ſo while they *ſaile* through the troubleſome *Sea* of this life, unskilfull of *ſteerage* in a ſtorme, do ſtrike and *ſplit* their ſoules upon the *flats* of fear, and *rocks* of preſumption: forgetfull of that dreadfull threatning of our Saviour, *He that ſhall deny me before men ſhall be denyed before the Angells of God*, Luc. 12. 9.

Now to the diligence of examination before mentioned, for thoſe that are not yet convinced in their judgements, a *Proteſtant* is bound by *Chillingworths* owne rule; who (though he ſay that for as much as there is no infallible guide, and that therefore a man muſt follow the choice of his owne reaſon in what he doth believe, and that God will be contented with that, be it more or leſſe, true or falſe, being as much as he can attain to, yet) addes withall, that a man muſt imploy his uttermoſt endeavours to the finding out

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of the truth. And who is it amongſt the *Proteſtants* that hath done that? Who hath ſpent all his ſpare time, much leſſe, who hath ſpared all the time he could to this enquiry? I think no *Proteſtants* conſcience can acquit him in this caſe; and If not, he muſt not think to quiet himſelfe by ſaying, that to the beſt of his underſtanding the *Proteſtant Religion* ſeems true, if he have not imployed all his endeavours to find whether it be ſo or no, which cannot be, unleſſe (with King *Philip of Macedon*, he keep one ear for the party accuſed) he equally heare both ſides.

Wherefore deveſting themſelves of all prejudice and prepoſſeſſed opinions, like white paper, wherein there is nothing written, let them addreſſe themſelves with all their ſpare time, yea they ought to make ſpare time, rather than to want it, to a ſad and ſerious conſideration of the great buſineſſe of *Religion*, the truth whereof who ſo gains though with the loſſe of all temporall felicity, doth highly improve his eſtate, conſidering that, as our *Saviour* ſaith, *what will*

will it profit a man to gaine the whole world, and to loſe his own ſoul? Mat.16.16. And let no man defer this moſt important affaire, and put it off to the later end of his life, (which how ſoon it will happen, the youngeſt know not;) as if the Kingdom of heaven were like a Market, cheapeſt at the later end of the day; or that becauſe nature hath placed the ſeat of his memory in the hindermoſt part of his head, therefore he may defer the remembrance of God and of coming to him by the path of true *Religion*, to the hindermoſt part of his life. But as God himſelfe ſaith, *while it is called to day, harden not your hearts, Pſal.94.8.* leſt his delay pull upon himſelfe the forſaking of God, and ſteel his forehead to the perpetuall refuſall of his merciſull invitation, and ſo he (and eſpecially the City of *London*, which hath been purpled with the blood of ſo many Martyrs) hear the complaint and curſe of our *Saviour* ſounding in his eare, *O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee; how often would I have gathered thy chil-*

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dren as the hen gathereth her chickens under her wings, and you would not! behold your habitation ſhall be left unto you deſolate, Mat.23.37.

Chap. XXIV.

Of the fooliſh, deceitfull and abſurd proceedings and behaviour of Proteſtants *in matter of Religion; And of the vanity and injuſtice of their pretext of conſcience for their ſeparation from the Romane* Church.

§.1. HE that will apply himſelf to this inqueſt, as I have done, ſhall find that the objections of *Proteſtants* againſt *Catholike Doctrines* are verie weake and ſleight, they are but paper-pellets, and make more noiſe than hurt; the workes alſo that they raiſe for their owne defence are as weak and eaſily diſmantled. I found that their objections were anſwered againe and againe, which a later writer would take no notice of, but retrive the firſt arguments and urge them as freſh as if they had never been urged before,

fore; or at leaſt had never been anſwered; forgetting to make reply to the *Catholike Anſwers*, which was indeed becauſe they could not do it. And in their writings I found much abuſe of all Authours, even from the *Bible* it ſelfe to the Authours of lateſt times, either miſalledging the words; or miſconſtruing the meaning, or urging that for their purpoſe, which was indeed to no purpoſe.

§. 2. Particularly for their miſtranſlating of *Scripture*, (wherein they grievouſly accuſe one another, as I ſhewed before) I will alledge two or three places (of a great many) for a taſt, whereiu their unfaithfulneſſe is apparent; as firſt that notable depravation of their *Maſter Luther*, which I have mentioned before, in adding the word [*only*] where the Apoſtle ſaith, that *a man is juſtified by faith without the workes of the Law*, *Rom.* 3.28. Alſo where the Apoſtle ſaith, *give diligence by good works to make your calling and election ſure*, 2 *Pet.* 1. 10. the Engliſh *Bibles* leave out theſe words, *by good works*, and yet *Beza* in his notes upon the place acknowledges theſe words,

words to be in almoſt all the antient Greek Copies. Alſo in the ſame Chapter and fifteenth *Verſe*, theſe words are read according to the originall, *I will do my diligence alſo, you to have often after my deceaſe, that you may have a remembrance of theſe things*: ſhewing thereby that he would pray for them after he was dead; as S. *Chryſoſtome* expounds it, ſaying, *Rejoyce ever (you bleſſed Apoſtles) in our Lord, without intermiſſion pray for us, fulfill your promiſes; for O bleſſed* Peter *thou cryeſt out ſpeaking thus, I will doe my diligence after my coming to make mention of you.* Now the Engliſh Bibles read this place thus, *Moreover, I will indeavour that you may be able after my deceaſe, to have theſe things alwaies in remembrance*, corrupting the ſenſe, and making it ſignifie onely that he would indeavour that they ſhould remember thoſe things, when he was dead; whereas he ſaith, that he would indeavour after he was dead, that they ſhould remember thoſe things; and thereby it proves that he prayed for them after he was dead; a Doctrine which many *Proteſtants* will

will not allow. Alſo in 1 *Cor.*11.27. where the Apoſtle ſaith, *whoſoever ſhall eat this bread, or drinke the cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord*, the Engliſh tranſlates it thus, *whoſoever ſhall eat this bread, and drink the cup of the Lord unworthily*, putting *and* for *or*, thereby making the *Apoſtle* ſpeak of the receiving of the bread and wine unworthily in an united ſenſe, whereas he ſpeaks of them in a divided ſenſe.

Thus in very many places do they deal with the *Scripture*, like the *Elephant* when he goes to drinke, who troubles the cleere water with his feet, becauſe he will not ſee the deformity of his face; So they trouble and defile the ſenſe of *Scripture* either in words or expoſition, becauſe they would not ſee the deformity of their errors. Many falſifications alſo and corruptions of *Catholike Authors*, by the *Proteſtant writers*, I have met with; as where they ſpeaking ſomething by way of ſuppoſition, they alledge them, as if they ſpeak it poſitively and abſolutely; where they bring the objections of *Heretikes*, they alledge them as ſpeaking

ſpeaking the words in their owne names; where they relate with reprehenſion the ſayings of wicked men, they alledge them as ſaying thoſe words themſelves; which is, as if they ſhould charge S. *Matthew* himſelfe with the words of the *Phariſees* againſt our Saviour; *Behold a glutton and a drinker of wine, Mat.* 11.19. But I will not be particular in this matter, becauſe many that have been guilty in this caſe, have been called to a ſtrict account by their *Catholike Anſwerers.*

And when they are preſſed by *Catholikes* with plaine and direct proofs, O what ſerpentine wriglings and windings, to eſcape the aſſaulters, do they make! O what perverſe, ridiculous and contradictory anſwers and evaſions do ſome of them make! in which they do at once ſhew both much wit, and much folly; for fooles could not ſpeak as they do; and wiſe men would not. In ſo much that *a Biſhop Uſher Primate of Armagh*, a very learned man, to avoid the confeſſion of *Chriſts* deſcent

a Anſwer to a Jeſuites challenge Chapt. of limb. Patrum.

ſcent into hell, according to the Article of the *Creed*, in the plaine ſenſe thereof, doth ſo turne it and wind it, that he makes the ſenſe of the words, *He deſcended into hell*, to be, *He aſcended into heaven*: to ſuch pitifull refuges doth the weakneſſe of a bad cauſe drive them. And thus they that have the moſt learning amongſt them, being by unhappy accident bred up in an erroneous *Religion*, and thereby preſuming it to be true, do bend all the endeavours of their learning to the maintenance of their errors, and the obſcuring of the truth; which learning, if it were directed to the right end, might by juſt title claime a place in the firſt file of deſert: even like a torch which turned downeward is extinguiſhed with that wax, which held upward would make it bright and glorious. But though their learning were a hundred times doubled, yet as *Aarons* ſerpent devoured the *Magicians* ſerpents, *Exod.*7. 12. ſo the wiſdome of God, which is in his Church, will confound the ſenſuall wiſdome of all her oppoſers; ſeeing there *is no wiſdome, nor prudence, nor counſell againſt God*, *Prov.* 21. 30.

§.3. I further obſerved that the arguments of *Proteſtants* for themſelves were very fallacious, moſt frequently in that which the *Logicians* call FALLACIA CONSEQUENTIAE, which is when the conſequence is not juſtly inferred; for example, they argue thus; the *Sacrament* is called the figure of *Chriſts* body, therefore it is not his true and reall body; which is a falſe conſequence, for it may be both; even as *Chriſt* is called *a figure of the ſubſtance of his Father, Heb.* 1.3. and yet is alſo the ſame ſubſtance. *Chriſt* ſaith, *come unto me*, therefore we may go to no body elſe, which is falſe; for we may go to him and others alſo. The *Apoſtle* ſaith, that *we are juſtified by faith*, therefore ſay they not by works; whereas we are juſtified by both. We muſt confeſſe our ſins to God, therefore not to a *Prieſt*, whereas we muſt doe both: *Chriſt* is the head of the *Church*, therefore the *Pope* is not; whereas both are in ſeverall capacities. The like might be ſaid in many others; by which kind of arguing, unlearned people are exceedingly deluded, and thinke that while one thing muſt be done,

done, that muſt be done onely; the veine of that word [*only*] invented by *Luther* in the matter of juſtification by faith running through the whole body of their *Religion*.

§. 4. Moreover I found this contradiction amongſt the *Patrons* of *Proteſtancy*; that ſome of them reject the *Fathers*, and accuſe them of being infected with the errors which prevailed in their times; and what were their errors? even all that they taught contrary to their *Proteſtant doctrines*; ſo making themſelves the rule to judge the Fathers by, and not the *Fathers* (which any wiſe man would think more fit) a rule to themſelves; who no doubt knew the *Scriptures* alſo, and what was agreeable or contrary to them better than they; *Proteſtants* being herein like Carpenters, who wear their rule at their backs, caſting behind them and neglecting thoſe that ſhould guide their belief. But other *Proteſtants* aſhamed of this inſolency, pretend for the credit of their cauſe, that the *Fathers* are altogether on their ſide; and then with much labour hunt out ſome obſcure paſſages, moſt liable to be wreſted, and triumph

therein, as if they had found a demonſtration, which when they are ſifted, either they make nothing for them, or elſe quite againſt them: who in this caſe are like to a man ready to be drowned, who to ſave himſelfe will catch hold on a naked ſword, with which he cuts his fingers; So *Proteſtants* ſunk into the deſpaire of their cauſe, thinke to ſave themſelves by that which ſerves to but to increaſe their overthrow.

They pretend alſo to anſwer many places of the *Fathers* alledged by *Catholikes*, and to give their words a Proteſtant meaning; and thereby run the *Fathers* into manifeſt contradiction of themſelves; in regard the the *Fathers* have but ſome oblique paſſages which ſeem (and but ſeem) to make for them, (as whoever ſpake ſo exactly, nay who can poſſibly ſpeak ſo exactly, as that his words may not be made to ſeem different from his meaning?) but they have whole Bookes, Sermons, Tractates, and a world of diſperſed places of purpoſe, in the maintenance of *Catholike truths*. And though they ſay that the *Fathers* taught *Proteſtant doctrine*, and they give a Proteſtant

teſtant ſenſe (though very incongruous) to many of the places of the *Fathers* alledged by *Catholikes*, yet they dare not uſe thoſe words and Phraſes of the *Fathers*, as of the *Maſſe*, the *Altar*, the *Sacrifice* concerning *reall preſence*, *Prayers to Saints* and for the *dead*, *merits*, *ſatisfaction* and *Purgatory*, with the like, in their Prayers, Sermons, and bookes, which if they ſpeak Proteſtant Doctrine in the true ſenſe of the *Fathers*, (as they ſay they do) why do they not with the ſenſe, make uſe of the words and ſpeeches alſo? I can conveeive no other reaſon, but for fear the peoples underſtanding (not ſo fraught with prejudice, nor acquainted with their uncouth evaſions) ſhould carry them to the direct meaning thereof, and ſo either in thoſe things become Popiſh themſelves, or accuſe their Teachers of *Popery*.

§. 5. Another fraud I have obſerved amongſt the *Canonical Proteſtants*, which is, that when they diſpute againſt *Catholikes*, they have recourſe to the *Scripture*, and will be tried by that onely; but when they diſpute againſt the *Puritans* and other *Sects*

amongſt them, who deale with them at their own weapon of *Scripture* only, then they have recourſe to the *Fathers*, and the *Tradition* of the *Church*, and uſe the ſame arguments againſt Sectaries, that *Catholikes* do againſt them; and particularly in the points of baptizing of Infants, againſt the *Anabaptiſts*, and the keeping of the firſt day of the week holy againſt the *Sabbatarians*, who would have Saturday; for either of which there is not any command in *Sripture* And ſhall *Tradition* ſerve them in thoſe caſes, and not in others? Or ſhall *Scripture* with them prove all other points, and not thoſe? And this ſhift is ſuch a one, as *S. Auguſtine* [in *Pſal.*80.] witneſſes to be common to *Foxes* and *Heretikes*. For, as *Foxes* have two holes to ſave themſelves by, one, when they are driven from the other; ſo *Heretikes* (whom the Scripture figures out by *Foxes*, when the Spouſe ſaith, *Let us take the young Foxes that deſtroy the Vines*, *Cant.*2.15.) have a double paſſage to ſave themſelves by; the one when they are aſſaulted by the other; ſo that he that will catch them muſt ſet his nets before both

both iſſues, and beſiege both paſſages, as the excellent *Catholike Writers* have done, and have left them neither *Tradition* nor *Scripture*, whereby to eſcape.

For although the *Scripture* do not teach all in direct and particular termes that *Catholikes* do, yet it teaches nothing that *Proteſtants* do, in the things they differ from *Catholikes*. And *in generall* the *Scripture* teaches all that *Catholiques* do, by referring us to *Traditon*. And this is ſufficient; for it is not required, that all that we believe or do, be expreſſely ſet downe in *Scripture*, it is enough, that there be no *Scripture* againſt it, for what is not forbidden is lawfull; as the *Apoſtle* ſaith, *where there is no Law, there is no tranſgreſſion*, *Rom.* 4.15. If then there be no law of *Scripture* againſt it, it is lawfull; eſpecially if it be warranted by the *Tradition* of the *Church*, to which the *Scripture* referres us, and is to us more evident to come from God, than the *Scripture* is, which we do not know to do ſo, but by the *Churches teſtimony*.

So that I found the *Proteſtants* were like to the *Giant Procuſtus*, mentioned by *Plutarch*,

tarch, who having a great iron bed fit for himſelfe, all ſtrangers that he took he layed therein, and if they were too long for the bed, he cut off ſo much of their leggs, if too ſhort, he ſtretched them out till they came even; So the *Proteſtants* having built a *Religion* after the modell of their owne fancy, doe examine *Scriptures*, *Councells*, *Fathers*, and all authority by it, whereof ſome they cut off, as being too long, in affirming more than they doe: and others being too ſhort for their purpoſe, they miſerably ſcrue, tenter, and rack, till they come to the length they deſire. And had I the wicked ambition by impiety to make my ſelfe famous, I believe I could conjure up new opinions, which (laying aſide the authority of the *Church*) I could varniſh with as much reaſon and *Scripture*, as any they profeſſe; whoſe attempts have had no better ſucceſſe then *Achelous* had in fighting with *Hercules*, who took upon him ſeverall ſhapes, hoping in one or other to overcome him; but was by *Hercules* beaten through all his ſhapes, and forced at laſt to take his owne proper ſhape, and yeeld: So *Proteſtants* fight-

fighting againſt *Catholikes*, are by them beaten through all their changes, and forms, and ſhifts, through which they wander, and are forced at laſt to take the true forme of *Proteſtancy*, which is obſtinately to deny the plaine and manifeſt truth. But I heartily pray, that it would pleaſe God to bring them to the true forme, which they ought to have, which is of *Romane Catholike*, untill which they will (like the blinded *Sodomites*) perpetually roule, wander and grope in the darkneſſe of uncertainty and inſtability, till eternall darkneſſe ſeize upon them. For by imbarquing themſelves in ſuch an enterprize as is the boarding of the ſhip of *Peter*, they are like to arrive at no other port, but ruin and deſtruction.

§. 6. Moreover I found this proceeding of the *Proteſtants* to be moſt unreaſonable, and full of pride, in that they being but few in number, eſpecially in their beginning, yea but one, one infinitely audacious, *Luther*, once a child of the *Romane Church*, ſhould preſume to correct or reforme the whole Chriſtian world; a thing which no man would admit in the private regiment of his

his owne family, that a ſon or ſervant ſhould preſume to find fault with, and change the cuſtomes of the houſe againſt the conſent of the Father, Maſter, and all the reſt, and aſſume to himſelfe alone to be judge of the cauſe.

One earneſtly deſiring *Lycurgus* to eſtabliſh a popular State in *Lacedemon*, that the baſeſt might have as great authority as the higheſt, anſwered, *Begin to do ſo firſt in thine owne houſe*; which he refuſed; and thereby ſaw the injuſtice of his own demand: So theſe men that will not admit within themſelves, either in matters Eccleſiaſticall or Civill, that they whoſe duty it is to obey ſhould command, they whoſe duty it is to learn, ſhould teach, with what face can they defend the practiſe thereof in the *Church*, which is the houſe of God; of which our Predeceſſors were guilty in the firſt attempt, and this preſent generation in the continuance of their Rebellion? Nor let them think that their having of the *Bible* in the *Mother-tongue*, will ſave them, as if it were like the *Palladium* to the *Trojans*, a thing dropt down from heaven, no man knowes how,

how, with this condition annexed, that while they kept it in their City they ſhould never periſh; while in the meane time they extremely pollute it with two things, their interpretation and their converſation; whereas the *Church of Rome* hath not onely the word, but the meaning of God alſo, as the *Apoſtle* ſaith, *we have the ſenſe of Chriſt*, 1 *Cor.*2.16. both proved by never-erring authority.

And laſtly, weighing all the *Proteſtants* arguments with all impartiality, or if there were any inclination of the ballance, it was to their ſide, with whoſe doctrines I had been from my childhood ſeaſoned, and had been a teacher of others for the ſpace of neer twenty years, and to whom to receive contrary impreſſions, I knew muſt prove extremely prejudiciall; who therefore addreſt my ſelfe to this inquiry, with the diſpoſition of a jealous husband, ſeeking that which I was moſt loath to find; yet all this notwithſtanding, I found that all their pleas and pretences, and their anſwers to *Catholikes* were weak, ſleight, falſe, or impertinent; and (like to a certaine fiſh called *Sleve*,

Sleve, mentioned by *Plutarch*, which hath a body like a ſword, but wants a heart) they had (at leaſt in the opinion of ſome) a ſhew of ſtrength and ſharpneſſe, but inwardly had no power, Spirit, or vigour. And that all their ſpecious ſhewes of purity, Reformation and Evangelicall truth, were but like a ſhallow brook or plaſh of water, wherein we may diſcern the Sun, or Moon, and Stars, with the whole face of heaven, as if it were as deep as heaven is high, when if we but ſound it with our little finger, we pierce it through even to the earth: So their pretences of the pure Word of God, heavenly truth, and nothing but the truth, (as if like *Prometheus*, they had fetch'd it themſelves from heaven) being fathomed, I found no deeper than the ſhallow conceits of private heads; And that like *Micol* they had ſent away *David*, and laid an image in his place, 1 *Kings* 19. they had renounced the true and living Word of God, which is the true ſenſe thereof, and laid an image of their owne fancy, dreſt in the ſame letter, in the room thereof; and ſo were (though not of *Saints* and *Images* which they ought, yet) worſhip-

worſhippers of their own imaginations, which they ought not, as being a high *Idolatry*.

§. 8. Theſe, theſe are the motives, which have inclined me to believe that the *Church of England*, and all other *Proteſtant Churches*, are guilty both of Hereſie and Schiſme; two ſins of higheſt nature, the one againſt God, the other againſt our neighbor, the one againſt faith, the other againſt charity, by denying their belief to doctrines revealed by God the ſupreme Author, and propoſed by the *Catholique Church*; the ſupreme witneſſe of divine truth; and by rending the ſeamleſſe coat of *Chriſt*, ſeparating from the Communion of his *Church*, and that (as ſome of their moſt learned ſay,) for things not fundamentall; and what can be more imprudent, than for an unfundamentall error to commit a fundamentall ſinne? And ſuch it is to ſeparate from the *true Church*; as the learned amongſt them confeſſe the *Church of Rome* to be.

And as the pretended errors for which they did ſeparate, (they confeſſe) were not fundamentall, ſo for ought they know (for

they confeſſe that the judgement of their *Church* may erre) they were no errors at all; and ſo again, for ought they know; they have not reformed, but deformed themſelves; and are gone out of Gods bleſſing (as we ſay) into the warm Sun What madneſſe it is to make, or continue a ſeparation from a true *Church*, ſo acknowledged by all *Chriſtians*, upon pretences not accounted true by any but themſelves, and not certainly known to be true, ſo much as by themſelves. And as S. *Auguſtine* (*de unit. Eccleſ. c.* 3.) argues againſt the *Donatiſts*; If both ſides were true, they had no cauſe to ſeparate, and to fly from thoſe whom they had in poſſeſſion: If both falſe, there was no cauſe of ſeparation, that they ſhould fly from thoſe who were no more faulty then themſelves. If our doctrines are true, and theirs falſe, there was no cauſe of their ſeparation, becauſe they ought rather to have amended themſelves and continued in unity: and if ours are falſe and theirs true, there was no cauſe of their ſeparation, becauſe they ought not to have forſaken the innocent world, to whom either they would not, or they could

not

not demonstrate their truth. Nor can it excuse them to say, that such or such things are against their conscience; for as much as they ought to regulate their consciences by the Word of God in the mouth of the *Church*, not of themselves, (otherwise contentious and self-will'd spirits will never want this plea, to separate from the *Church*, and so to serve God with their Will-worship,) and not to demand of the *Church*, that she make her conscience stoop a compliance with theirs, which is insolent and unreasonable.

'Tis true that he that doth any thing against his conscience, sins, so also if he do not that which he is commanded, he sins; therefore to reconcile this conflict of conscience, men may and must (though it go against the grain of their private judgement) submit themselves by an implicite faith to the *Church*, by believing her to be wiser than themselves, and so believing what she saith to be true. Otherwise this conscience would be a plea for all disobedience and impiety; when wicked men might say, that they could not be perswaded in their conscience; that

the things they were commanded to believe or do, were good, but rather the contrary were ſo, and therefore they would do them. Thus erroneous men may think it lawfull to commit murder or adultery, as all *Rebells* do the one, and *Familiſts* and *Adamites* the other. And we ſee that *Proteſtants* (who make *conſcience* their Plea againſt the *Church of Rome*, and a ground of Separation) will not admit this from others, that are under their command.

The legall *Proteſtants* of *England* would not permit any man, under pretence of conſcience, to refuſe the Oath of *Allegiance* and *Supremacy*, but thought all men bound to ſubmit their beliefes therein to them. And now the *Reformers* of the reformed, who heretofore complained of it as an *Egyptian burden*, to have any thing impoſed on them againſt their conſcience, make no ſcruple to impoſe upon other mens conſciences, in their oaths, *Proteſtations* and *Covenants* of conſpiracy and rebellion againſt their lawfull Prince, and of believing a *Religion* not only now in being, but whatſoever hereafter ſhall be by them contrived; nor

will

will they ſuffer any mans tenderneſſe of conſcience, to be a ground for the ſeparation of his obedience. So that the ſeparation of all *Proteſtants* from the *Church of Rome* under pretence of conſcience, as it hath no ground of truth, ſo hath it not either of prudence or juſtice,

§. 9. And if the *Proteſtants*, eſpecially the *Chillingworthians* will be (as they pretend) the ſervants of reaſon; and follow her whither ſhe ſhall guide them, I cannot ſee how they can avoid coming to the *Catholique Roman Church*. For ſeeing that (according to them) there is no infallible certainty of the truth of any point of Faith, (for if there be ſo, it is in their fundamentalls; yet ſeeing they have no infallible knowledge what thoſe fundamentalls are, they muſt ſlide back again to their former univerſall uncertainty:) all the aſſurance they have in matter of religion, can be but probable: Now *Ariſtotle* the great maſter of reaſon, gives this rule of probability; *That* (ſaith he) *is propable, which ſeems ſo to all, or to the moſt, or to the moſt wiſe; and amongſt them, to all, or to the moſt, or to*

the moſt famous and eminent; which rule is ſo conſonant to reaſon, as I think no reaſonable creature will deny it. Nor can any *Proteſtant* (except pride and ignorance ſhut the door of his confeſſion) deny that this rule of probability, amongſt all ſorts of *Chriſtians* is applyable only to the *Roman Catholike Church*; there having been infinitely more, and more wiſe and learned people of her Communion, than of any other; yea many times there have been, when ſhe hath enfolded all *Chriſtians* in her arms, and not one to be found out of her Communion, her doctrines then in reaſon are to be received as moſt probable.

And (as ſome *Philoſophers* ſay) naturall bodies do neglect the laws and rules of their particular motions, to ſerve and follow the lawes of univerſall nature; of which one is, That there muſt be no *Vacuum*, or place utterly empty; which law to obſerve, we ſee that heavie bodies will riſe upward, which otherwiſe would fall downward: So the particular rules of reaſon, in particular men, (if they will ſhew themſelves the dutifull children of reaſon) muſt give place to this

generall

generall and universall rule of reason implanted in mankind; and when they are inclined one way to an opinion, by their own private and domestique reason, they must suspend that inclination, and conquer the provocations thereof, and readily yeeld unto the fundamentall and universall law of reason; which is, that in matters of whose truth there is no infallible certainty, that is most likely to be true, and hath the most reason on its side, wherein the most, and the most reasonable of reasonable creatures, do agree; Which if they do, they shall not run upon the rock of believing contradictions, (as some of them imagine;) but shall find themselves obliged by the train of their own principles, to become *Roman Catholiques.*

These considerations, together with the great assistance of Gods grace, have caused me to forsake the Communion of all *Protestant Churches*, who, like those mentioned in S. *John, say they are Jewes*, the true Church, *and are not, but are the Synagogue of Satan, Revel.* 2. 9. And not to content my self to be a *Catholique* in opini-

on only, keeping it private to my ſelf, to ſave my temporall intereſt; nor with the two *Tribes* and half, forbear to enter into the land of *Canaan*, but ſtay on the other ſide of *Jordan*, tempted thereunto by the pleaſantneſſe of the land; but, diſdaining to match my love ſo low, as to this creeping world, with the renouncing of all I poſſeſſed, or that my hopes could reach at, to the pulling on my ſelf the diſpleaſure of my friends and kindred, the reproach and hatred of the *Proteſtant party*, to the abandoning of my ſelf, my wife & children to all the calamities (which are all) that beggery, and perpetuall banishment could throw upon us; lanching forth into the deep of this wide world, without rudder, anchor, ſails or tackling, to humble our ſelves at the feet of our *Holy Mother* the *Church of Rome*, which is the *one, true, holy, Catholique and Apſtolique Church*; and will be ſo, and will be accounted ſo, when theſe, like their predeceſſors, revolters from that *Church*, ſhall be no more; And to chooſe to periſh for want (if it be the will of God) in communion with the *Catholique Church*, rather then to have the

Empire

Empire of the world ſtoop under my command, and be a *Proteſtant:* And to ſay, as *Themiſtocles* did to his wife and children, though in a different ſenſe, PERIISSEMUS NISI PERIISSEMUS, *we had periſhed, if we had not periſhed*, if we had not periſhed temporally, we had periſh'd eternally: nor would I ſell the inward peace and conſolation I here find, though at ſuch a rate as would undo the world to buy it; for he that purchaſeth worldly proſperity with the loſſe of the true faith, out-buyes it, and will prove a bankerupt; with which the tendries of the whole world being counterpoized, prove too light: as our Saviour ſaith, *What ſhall it profit a man to gain the whole world, and to loſe his own ſoul? Math.* 16. 20.

And all this, becauſe they that are out of the true *Church* are out-lawes againſt God, are *without Chriſt, and without God in the world*, as the *Apoſtle* ſpeaks, *Epheſ.* 2. 12. and becauſe (as all antiquitie teſtifies) that b *out of the Catholique Church there is no ſalvation.* c *That whoſoever is not in the Catholique*

b *Concil. Cart.* c. 1.

c *Aug.* Ep. 152.

Church cannot have life.

d Aug. de Sym. ad Catech. lib. 4.

d That he ſhall not have God for his Father, who will not have the Church for his Mother.

e Cyp. de unit. Eccl.

e That Chriſt is not with thoſe that aſſemble out of the Church.

f Ibidem.

f That though they ſhould be ſlain for the confeſſion of Chriſt, this ſpot is not waſhed away even with blood.

g Ibidem.

g That he cannot be a Martyr that is not in the Church.

h Aug. de geſt. cum Emerito.

h That out of the Catholique Church one may have Faith, Sacraments, and in ſum every thing except ſalvation.

i Proſp. promiſ. & prædic. Dei par. 4. c. 5.

i That he that communicates not with the Catholike Church is an Heretique and Antichriſt.

k Fulgent. de fide ad Pet. c. 19.

k That no Heretique nor Schiſmatique, that is not reſtored to the Catholique Church before the end of his life, can be ſaved.

And

And this *Catholique Church* is the *Roman Church*, becauſe the *Biſhop of Rome* is the head thereof, appointed ſo by God, and received by the Chriſtian world in all ages (as I have proved before) and that not only for a time, but at this time, and for ever. And this being the Rock on which the *Church* is built, ſurely it ſhall never be removed, nor he, that like the wiſe man, builds thereon; as our Saviour ſaith, *the rain fell, the floods came, the winds blew, and ruſhed upon the houſe, and it fell not, for it was founded on a rock*: *Matth.* 7. 25, 26, 27. On the other ſide all other *Churches* are built upon the ſandy foundation of humane invention, and muſt expect the fate of the fools houſe, on which *the rain fell, the floods came, the winds blew, and ruſhed thereon, and it fell, and the ruine thereof was great.*

CHAP.

CHAP. XXV.

The Concluſion; wherein is repreſented on the one ſide the ſplendor and orderly compoſure of the Romane Catholike Church; *And on the other ſide the deformity and confuſion of* Proteſtant Congregations.

§. 1. NOw for a Concluſion, let me invite the Reader to ſtand (as it were) upon Mount *Nebo*, as *Moſes* did, and take a view of the Land of *Canaan*, the *Roman Catholique Church*, on the one ſide, and the wilderneſs of the *Proteſtant Churches* on the other.

Here amongſt *Catholikes* you ſhall ſee a *Church* like the cloud that appeared to *Eliſha*, as big as a mans hand, which by and by ſpread over the face of the earth; a *Church* which hath incircled in her armes (at leaſt in their Predeceſſors) all that ever wore the name of *Chriſtians*; which hath ſtretched her dominions, as far as the Sun his beams, and whereſoever he hath beſtowed his corporall, ſhe hath beſtowed her ſpirituall light.

There amongſt *Proteſtants*, you ſhall ſee *Churches* that have got poſſeſſion only of the

the moſt obſcure places, and that by patches, like a poor mans land; and thoſe too uſurped by fraud and violence from the juſt owners therof; not purchaſed, but ſtoln.

Here you ſhall ſee a *Church* that hath continued without interruption ſince the firſt planting thereof; that hath kept perpetuall *Term* without *Vacation*; that in all the rough tempeſts of this worlds perſecution, hath ſtill rid out the ſtorme: and though by the tyranny of *heathen* and *heretiques* millions of her children did fall, it was but like the morning deaw, watering thereby the ſeeds of grace, which themſelves had ſowne; and when they calmly bled, it was but oyle to the *Apoſtles lamps*, whoſe bright flames may yet ſerve to light poſterity to heaven. And as the enemies of the City of *Rome* were wont to weep to ſee it on fire, becauſe it would afterwards be fairer built; ſo the Devill (though he cauſed it, yet) did mourne to ſee the *Church of Rome* on fire in her *Martyrs*, which was ever repaired by a greater encreaſe of converts, who conſtantly kept the faith, till they loſt themſelves in keeping it, like *Naboth*

both, who kept his poſſeſſion with the loſſe of his blood.

There you ſhall ſee *Churches* like *Caſtor* and *Pollux*, riſing and ſetting by turnes, ſometimes alive, ſometimes dead; with ſuch huge great gaps between the times of their ſubſiſting, that for any ſuccour they could have from them, millions of ſouls might in the interim have dropt into hell. And as the *Moabites* when they ſaw the waters look ruddy, thought they had been mingled with blood, when it was but the reflexion of the morning Sun beames on them; ſo when they ſuffered any thing, they called it perſecution for their obedience to God, when it was indeed but the effect of juſtice on them, for their *Rebellion* againſt Gods deputies Eccleſiaſticall and Civill, the *high Prieſt* and the *Prince*: and inſtead of giving them increaſe, as perſecution hath alwayes done to the *Church*, it did (with the aid of their inward diſcords) utterly extinguiſh them. Who have had none, but have made many *Martyrs*, reviving even in theſe later and preſent times, the antient copies of cruelty againſt *Catholikes*, blindly believing

lieving that by killing Gods ſervants, they do God ſervice: Whoſe meek ſpirits have paid as large a tribute of patience unto heaven, and ſufferance to the world, as any that went before them; and have proved in themſelves the truth of the *Spouſes* ſaying in the *Canticles*, 5.10. *My beloved is white and ruddy*, being blanch'd with the whiteneſſe of innocence, and guled with the blood of Martyrdome, the fury of whoſe malice and perſecution hath purſued many even through the gates of death, adding prophanation to their cruelty, by diſturbing the dead bodies, and ſilent urnes of *Saints* departed. A poor revenge and fooliſh, which doth more expreſſe their hatred than ſatisfie it; and ſhewes that their malice doth more afflict their owne minds before it is executed than it can do their enemies bodies in the execution: So eager, ſo importunate is ſin, ever to its owne ſhame.

§. 2. Here you ſhall ſee a *Church* that hath alwaies been in view, whom neither feare nor coyneſſe hath made to hide her head, and whoſe admired beauty hath invited all men to her chaſt imbraces, and like

Meduſaes

Meduſaes head hath turned them to ſtones of this living building, by the admiration of her ſurpaſſing beauty.

There you ſhall ſee *Churches*, ſuch (which is very ſtrange) as were never ſeen, or very ſeldome; keeping ſuch unkind and retired ſtate, that men (like *Diogenes*, who went about *Athens* with a candle and a lanterne at noon day, to ſeeke an honeſt man) muſt do ſo about the world to find them out, and in the mean time periſh for want of ſpirituall aid: who never had any beauty, riches, or rarity amongſt them, but onely *Giges* his ring, whereby they did for the moſt part walk inviſible. The *Engliſh Proverb* ſaith, that *where God hath his Church, the Devill hath his Chappell*; and ſo he hath alwayes had in *Heretiques*, who in regard of place have been mingled with *Catholiques*; but that the Devill ſhould have all the *Church*, and God not ſo much as the *Chappell* (as they pretend) is moſt incredible.

§. 3. Here you ſhall ſee a *Church* like the City of *Jeruſalem*, that is at unity within it ſelfe: and like the walls of *Byzantium*,

ſo

ſo cloſely united, that they ſeem to be all but one intire ſtone. And as God ſpake of old, *By the mouth of his Prophets*, *Luk.* 1. 70. intimating, that though they were many *Prophets*, yet they had all but one mouth, in regard of the unity and agreement of their ſayings; ſo ſpeaks he now by the mouth of the *Prieſts* in the *Catholike Church*: A body having *Chriſt* for the head, *from whom* (as the Apoſtle ſaith) *the whole body being fitly joyned together, and compacted by that which every joynt ſupplies, according to the effectuall working in the meaſure of every part, makes increaſe of the body to the edifying of it ſelf in love*; Whoſe powerfull union, like the *Bundle of Arrows* preſented by the *Emperor Saladine* to his ſonnes, as the *Embleme* of united ſtrength, cannot be broken by the aſſault of any force; which like the *floating Iſlands*, or the ſtone *Tyrrhenus*, being unbroken, floats ſtill aloft, and keeps her head above the maine; when others like clods of earth rent from the *Iland*, or broken pieces of that ſtone, ſink to the bottome and periſh.

There you ſhall ſee *Churches* ſtand like the

the ſtones in ſome high wayes to meaſure their length, a mile aſunder from each other; And as the *Cameleon* changes it ſelf into all colours except white; ſo they wander through all the forms of opinions that fancy can imagine, ſaving only truth; which need no externall diſaſters to try their ſtrength, no forain enemies to attempt their deſtruction; For like the *Serpents* teeth ſown by *Cadmus*, or the eternally-hating brethren *Eteocles* and *Polynices*, they with mutuall cruelties deſtroy each other. Here a *Church* that for the admirable effects of her unity, deſerves the name of that precious ſtone, which for the rarity thereof is called *Union*. There ſuch, as for the variety and deformity wherewith they are poſſeſſed, may be termed *Legion*.

§. 4. Here you ſhall ſee a *Church* that religiouſly triumphs over all *Chriſtian Kings* and *Kingdomes* of the world, making them the *Trophees* of her ſpirituall victories and converſions; whoſe powerfull influence hath caſt a charm upon the fierce and lionly natures of barbarous Princes; and hath not only made the *Lion* and the *Lamb* to live together, (as was foretold by the *Prophet*) but hath

hath turned the Lions into Lambs. *Alexander* the great being asked if he would run at the *Olympick games*, said, *I could be content, so I might run with Kings*; Here then may be exercised a vertuous ambition, and truly worthy of the Majesty of the *most excellent King of England*, who if he will honour the *Church* and himself to run this way, shall run with almost all *Kings* of the *Christian world*, both his own and other *Kings* Predecessors, and that at the true *Olympick exercises*, the exercises of heaven.

There you shall see *Churches* that never had the power to invite a King or nation to their Communion, but such as were born to it; or at first compell'd to it by the violence of some prevailing faction; or moved to it, by oblique and self-reflecting ends. Barren and injurious *Churches*, that live not by their owne labour, and the gaines they make thereof, but boast only of that which they have ravished from others; and convert not from Heathenisme, but neerer to it.

§ 5. Here you shall see a *Church* working wonders far above the power of all created Beings; commanding (by the rich dowry of her

her husband and *Saviour*) heaven, earth, and hell, and all the frame of the creation; making them bow their fixt and ſtubborn natures; and meekly yeeld to the dreadfull command of man, propt by omnipotent Divinity. In which the miracle of miracles, *Tranſubſtantiation*, is moſt frequently wrought; even millions of times a day, and ſufficiently proved to be ſo, by the frequent effuſion of blood that it hath made (like murdered bodies many times bleeding afreſh in the preſence of the murderers) to confute the incredulity of *Jewes* and *Heretiques*; which if it do not ſo, to thoſe that doe not ſee it (having credible teſtimony thereof) as well as to thoſe that ſee it, ſhall one day with the reſt of his moſt precious ſoul-healing balme, be required at their unhappy hands, when he ſhall come incirculed with flames, and armed with dreadfull thunder, to throw down vengeance on the impious and unbelievers; who ſhall remedileſly feel that which heretofore they would not believe, that *he that believeth not ſhall be damned, Mark.* 16. 16.

There you ſhall ſee *Churches* that doe wonders

wonders indeed, but they are wondrous evills; the fowleſt in all the ſtock and brood of villany; too many to be repeated, but not to be forgiven; for that therefore I will alwaies pray. *Churches* that are ſo poor in proof of their Doctrine, that they neither come neer the *Church of Chriſt*, nor yet do ſo much as the accurſed *Antichriſt*; for he ſhall do ſome wonders, but they do none: Or at leaſt it is but one only *Miracle* that they do, and that is, that being, as they ſay, the true pure *Church of God*, they do no *Miracle*. And one *Miracle* I beſeech God to do amongſt them, and eſpecially in the once-every-way happy, and the now-every-way miſerable *Kingdome of England*; that is, once more to convert them to his true faith, and *Catholique Romane Church*, where it is only to be had; that they may ſee and ſubmit before it be too late, to him whom they have pierced; and may, as *Chriſt* admoniſheth the *Church of Epheſus*, *remember from whence they are faln, repent and do their firſt works*, [*Rev.* 2. 5.] before all hope, to ſee the Kingdome flouriſh, be withered; and that by their falling

from

from bad to worſe; there remain nothing but a fearfull expectation of ſeeing it over-run, and poſſeſſed by ſome barbarous Nation, as the *Greek Churches* are by the *Turks*, (for their Hereſies moſt likely, and Schiſm from the *Church of Rome*) or els that they will become ſuch themſelves.

§. 6. Here you may ſee a Church that is the worlds SANCTUM SANCTORUM, *moſt holy place*, guilded with the lives of innumerable (both men and women) perſons of matchleſſe ſanctity, ſhining through the vailes of their courſe cloath, and neglected fleſh; yea in the feebler Sex, God making his power, as he ſaith to S. *Paul*, perfect through weakneſſe. People ſo charitable to others, that they will forgive every one, but themſelves; and ſo ſevere to themſelves, that they had rather loſe the reward of their well-doing, than the puniſhment of their evill. Whoſe faſting and prayers, like empty-bellied inſtruments, ſend up harmonious muſick to heaven, and exceed the Spheres. Who ſuffer no mutiny of paſſions againſt reaſon, or of reaſon againſt God. Who diſdaine to ſtoop to the lure of ſenſe, or to ſerve

it in any thing beyond the margent of neceſſity; but aſcending up to the mount *Tabor* of heavenly contemplation, do there abide with *Chriſt*, and are transfigured with the beauty of holineſſe, on whoſe hearts is written (that which was on the breſt-plate of *Aaron*) *Holineſſe to the Lord*. Theſe are thoſe noble Worthies of God, who like *Uriah* one of *Davids Worthies*, are aſhamed to injoy the pleaſures and delicacies of this life, while they conſider that their great *Generall* wanted them; but like him ſpend all their time in ſuffering evill; and doing good; and are therein like to arched roofs, whereon the more weight is laid, the firmer and ſtronger they are. And are many of them, ſo extaſied with heavenly raptures, that their unbodied ſoules leave them forgetfull of all things that may tend to their temporall preſervation. Having ſuch ſtrong impreſſions of the preſence of God, that whereſoever they are, or whatſoever doing, they ſo behave themſelves, as if with S. *Hierome*, they heard the ſound of the *Archangells* trump, ſummoning them to judgement: Which high degrees of holi-

neſſe

neſſe they underprop with the baſis of humility; and (like the weightieſt ears of corne) bow down their heads the loweſt to the earth; and ſtand like figures in *Arithmetique*, where the laſt in place is greateſt in account. So that this alone may perſwade infidells that God was made man, while they ſee men thus made Gods. *Into their ſecrets O Lord let my ſoul come, let my glory be joyned to their aſſemblies.*

There you ſhall ſee Churches calculated onely for the meridian of fleſh and blood; whoſe Apocryphall Prieſthood cannot beget canonicall, much leſſe ſupercanonicall vertues; whoſe Prieſts (like anticks which we ſee carved on the ſides of ſumptuous buildings) ſeem with their bowed ſhoulders to bear up the houſe, when they are indeed born up by it: ſo they pretend to be the only Pillars of the houſe of God, but indeed have no ſhare therein, but what they derive from this *Church of Rome; Thou beareſt not the root, but the root thee*, *Rom.* 11. 18. And what remaines of the perfume of goodneſſe yet amongſt the people, (bating the diſpoſition of nature) is but the re-

liques

liques of the *Roman* ſcent, perhaps not yet utterly faded.

§. 7. Laſtly look upon the *Roman Catholike Church*, and you ſhall ſee a thing ſo complete and perfect in all her dimenſions, as if it had been (as indeed it was) moulded on a heavenly frame, many members built up into one body, and that body united under one head, maintaining moſt ſweet and admirable correſpondence, having in it ſelf all fit meanes for the ſpirituall conſervation both of the *individuum*, and *ſpecies*, of the particular body, and of the kind: For birth here is *Baptiſme*; *Confirmation* for ſtrength and advancement in the ſtate of grace: The *ſacred Euchariſt* for our daily ſtock of ſpirituall improvement and encreaſe. And for our ſpirituall ſickneſſes and wounds, which we receive in our *Chriſtian warfare*, here are Phyſitians with the *balme of Gilead*, the good *Samaritanes* with wine and oyle to powre it into our wounds, the holy *Prieſts*, after the order of *Melchiſedeck*, with the *Sacrament of Penance* to cure all our maladies. And the receipts for theſe cures contriv'd with wo-

drous art; for as bodily evills are cured either with things of the ſame quality or the contrary, ſo here; For wounds given by the world, here is a cure by giving the world away in almes. For wounds received from the fleſh, a cure by mortifying the fleſh with faſting and other auſterities. A cure for the fiery darts of the devill, by the darts of prayers ſhot up to heaven. And when we depart this life (for this warfare muſt not alwaies laſt) here is precious oyl to emblame our ſouls with grace; which like the oyl to the ancient *Roman wraſtlers*, makes us nimble and agile in our lateſt wraſtlings with the devill, that we may ſlip out of his hands, and be preſented, rendering a ſweet ſmelling ſavour unto God. And that his *holy Church* may continue in ſucceſſion, untill her royall *Bridegroom* call her up to his own throne, here is *Holy Sacramentall Matrimony*, both to repreſent that union, and by grace to encreaſe it. And that this multitude may not beget confuſion, here are *holy Orders*, by vertue whereof, they that are ordained do govern this ſociety, as ſpirituall *Magiſtrates*, and conduct it, as ſpirituall *Captains*, through the wilderneſſe

of

of this world, to the *Land* of *Canaan*, the heavenly *Jerusalem*, which is above. Here is the true *Communion of Saints* both of those in heaven, in earth, and under the earth, by the participations of each others *Prayers*, Merits, and Satisfactions; Here is, as in all well governed Common wealths, Justice both commutative, and distributive: Commutative betwixt God and *Christ*, who payed a ransome for us, and purchased an estate for us, and we take possession upon the conditions riquired: distributive in rendring rewards and punishments according to the geometricall proportion of mens merits or offences.

§. 8. Here are the *Arcana imperii*, high and mysterious things, such as are worthy the wisdome and contrivance of God. Things to be believed, by the world, thought incredible; things done by God, and to be done by us, by the world thought impossible, things to be suffered, by the world thought intolerable: and they are believed, done, and suffered, which could not be effected, but by a power omnipotent. And because they are so difficult, none but God could subdue

mortalls to the belief and practiſe of them; and therefore, even becauſe they are ſuch, they prove him only to be their author. For who can imagine that *Confeſſion*, a thing ſo much againſt the bias of fleſh and bloud; or the belief of *Tranſubſtantiation*, a thing ſo far above the reach of humane reaſon, could have got ſuch poſſeſſion in the ſoules of Chriſtian mankind, and that without any externall violence, had not the finger of God writ it on mens hearts. In doctrines of this *Church*, that will admit the uſe of reaſon for their proportionableneſſe, no things ſeem more reaſonable; and where they are above reaſon nothing can be more ſublime, and befitting God the Author of this *Religion*, and *Chriſt Jeſus* the husband of this *Church*. God, who is the God of reaſon (of which that ſmall portion which man is Maſter of, which yet ennobles him above all bodily creatures, is but a ray from the ſplendor of his all-ſeeing ſun-light, a ſpark from his celeſtiall fire) *worketh all things according to the counſell of his will*, *Epheſ.* 1. 11. which counſell implies prudence, and reaſon in his actions, accord-

ing

ing to the type of that eternall law where-by he workes himſelfe, and commands all his creatures to worke. And by this character the doctrines and the diſcipline of the *Catholike Church* proclaim him for their Author; and are not therefore to be diſgraced (as they are by *Proteſtants*) by the ill-ſenſed name of policie; giving to the vertue of higheſt wiſdome, the ſuperſcription of deceitfull cunning. And the knowledge of thoſe things, which in the government of this nobleſt *Kingdom of Chriſt*, ſurmount the reach of preſent reaſon, are reſerv'd for a reward of our humble belief in the life to come; when our faith ſhall be happily turned into ſight; and we ſhall cleerly ſee, and be fully and eternally ſatisfied, with the reaſon of all thoſe things which now our ſhort underſtandings have not line enough to fathom. *Excellent things are ſpoken of thee thou city of God, Pſa* 86. 3 And as it is written of *Alexander* the Great, that his body was of ſuch an excellent compoſition, that it ſent forth ſweet vapours that perfumed all his clothes; and our *Saviour* we know had ſuch abundant

vertue flowing from him, that it cured ſuch as touched him; ſuch is the body of the *Church*, of ſo rare, ſo holy, and ſo rationall a compoſure, that vertue goes out of her, and ſanctifies; and wiſdome, and makes reaſonable all her garments, all her utinſills, and whatſoever appertaines to her, the *ſmell of thy garment is like the ſmell of Frankincenſe, Cant.4.11.*

And if any third party that were neither of the *Romane*, nor of any *Proteſtant Church*, ſhould obſerve the admirable frame of this *Church*, both in regard of the doctrine and diſcipline, he would ſurely ſay, as the *Apoſtle* to the Corinthians, [*1 Cor. 14.25.*] *God is truly in you*; and with the *Patriarch* Jacob, *How dreadfull is this place? this is no other than the houſe of God, and this is the gate of heaven, Gen.28. 17.* and as in the *Canticles* 6.10. this is ſhe *that goeth forth like the ſpringing morne, fair as the moon, choice as the ſun, terrible as an Army in battell array.*

But looking on the *Churches of Proteſtants* or any ſort of *Heretikes*, he ſhould ſee a body without a head; or (which is as

mon-

monſtrous) an *hydra*, a beaſt with many heads, and that poſſibly may have as many more, if Kingdomes ſhould be leſſened and increaſed, having a law without a Judge; but every one that is a party, claiming that power, in his owne cauſe. Where they have no aſſurance that their law is uncorrupt, but by the teſtimony of thoſe they account their adverſaries, and the greateſt lyars and ſeducers of the world. Who have amongſt them no faith, but opinion, no charity, but humanity, ho hope fitly tempered with fear, but bold preſumption, and pretended aſſurance; for which, they that are the moſt confident, have the leaſt cauſe of any men in the world. Where there is no beauty, comlineſſe or order worthy the Bride of *Chriſt*, nor yet of the deſigne or owning of any generous, or wiſe and prudent man. But as ſome *Philoſophers* hold that the world was made by the accidentall concourſe of Atomes; ſo they ſeem to be made by chance, and by chance to come together, not being united by any internall forme, but only in a politicall oppoſition of her, who is their Mother and Miſtreſſe.

The

The *Senate of Rome* having choſen three men to go on an Embaſſie, whereof the one had his head full of cuts and gaſhes, the other was a fool, and the third had the Gout; *Cato* laughing ſaid, that the *Senate* had ſent an Embaſſadour, which had neither head, heart, nor feet; And even ſuch imperfect things are all hereticall and deformed *Churches*, which want faith for their head, charity for their heart, firmneſſe and perſeverance for their feet. Holding ſuch monſtrous and abſurd opinions, that they make up a bundle of Heatheniſm, Turciſm, Hereſie and contradictions to common ſenſe. Can then any indifferent and prudent man who knowes that God made the world with wiſdome, in number, weight and meaſure, can he thinke that they are the *Church* of God, the deare *Spouſe of Chriſt*, for whoſe ſake he deſcended from his heavenly Throne, and took and loſt humane life? Or *will he not rather ſay, that they are mad?* 1 *Cor.* 4. 26. who are framed neither in number, weight, nor meaſure; their ſocieties and *Churches* being (or being poſſible to be, according to their principles) as many as their

perſons;

perſons; their opinions vain and fooliſh; and their Government confuſed and miſſhapen, ſeeming rather a Chaos then a Creation. In ſumme, there is nothing that can be ſaid for a true *Catholike Church*, but may be truly ſaid for the *Romane*; and there is nothing that the *Proteſtant Churches* have ſaid, or can ſay for themſelves, but have been, or may be ſaid by *Heretikes*; and are ſaid by thoſe who ſubdivide and ſeparate from them; which pretences, if they be good in them againſt the *Church of Rome*, they are good in others againſt them; which yet they will not admit. So that the *Church of Rome* is the true *Church*, or there never was any true *Church*; and all *Proteſtants* are Heretikes, or there never were any that deſerved that name.

§. 9. What remaines then for all *Proteſtants* of what ſort or title ſoever, but to liſten to the voice which ſaith, *Go out of her my people, that ye be not partakers of her ſinnes, and that ye receive not of her plagues*, *Revel.* 18. 4. To redeem their ſoules from forfeiture, that have been thus long morgag'd to eternall death: and with the Prodigall

digall ſon to returne home to the *Catholike Church*, their *Mother*, and thereby to God their *Father*, in whoſe houſe there is plenty of celeſtiall *Manna*, while they periſh for want of food, or become fellow-commoners with the hogs, and feed upon huſks and draught: and therby to give joy both to earth and heaven in their converſion; ſeeing that as the elements never reſt contentedly but in their proper place; ſo they will find no reſt, but in the boſome of the true *Church*, which is the proper place of every *Chriſtian*. To liſten to the voice which cryeth, *Returne, Returne, O* Sunamite, *returne, returne, Cant.6.13. And the Spirit, and the Bride ſay, come: And let him that heareth ſay, come: and let him that is athirſt come. And whoſoever will, let him take of the water of life freely, Revel.22.17.* by coming to *Mount Sion, and to the city of the living God, the heavenly Jeruſalem, and to an innumerable company of Angells: to the generall aſſembly and Church of the firſt borne which are written in heaven, and to God the Judge of all, and to the Spirits of juſt men made perfect,*

and

and to Jesus *the mediator of the new covenant, Heb.*12.22.23.24. before he come to them as a terrible Judge, *revealed from heaven with his mighty Angells in flaming fire taking vengeance on them that know not God, and that obey not the Gospell of our* Lord Jesus Christ, 2 *Thes.*1.7.8. And that they may all do so, especially the *Kingdome* of *England*, and most especially the *most excellent King* thereof; Strike, O strike their and his soule (O Lord) with thy omnipotent grace, whose magnetique vertue may draw his *Royall heart* to thee, and make him a glorious and happy instrument of drawing others, till they all meet in the unity of the faith; so to continue untill their mortality shall put on immortality, and his temporall crowne of thornes be exchanged for an eternall crown of glory. *Amen.*

FINIS.

S. Ambr. Epist. 31. ad Valent. Imperat.

Non erubesco cum toto orbe longævo converti, verum certè est, quia nulla ætas ad perdiscendum sera est. Erubescat senectus, quæ emendare se non potest. Non annorum canities est laudanda, sed morum. Nullus pudor est ad meliora transire.

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of

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